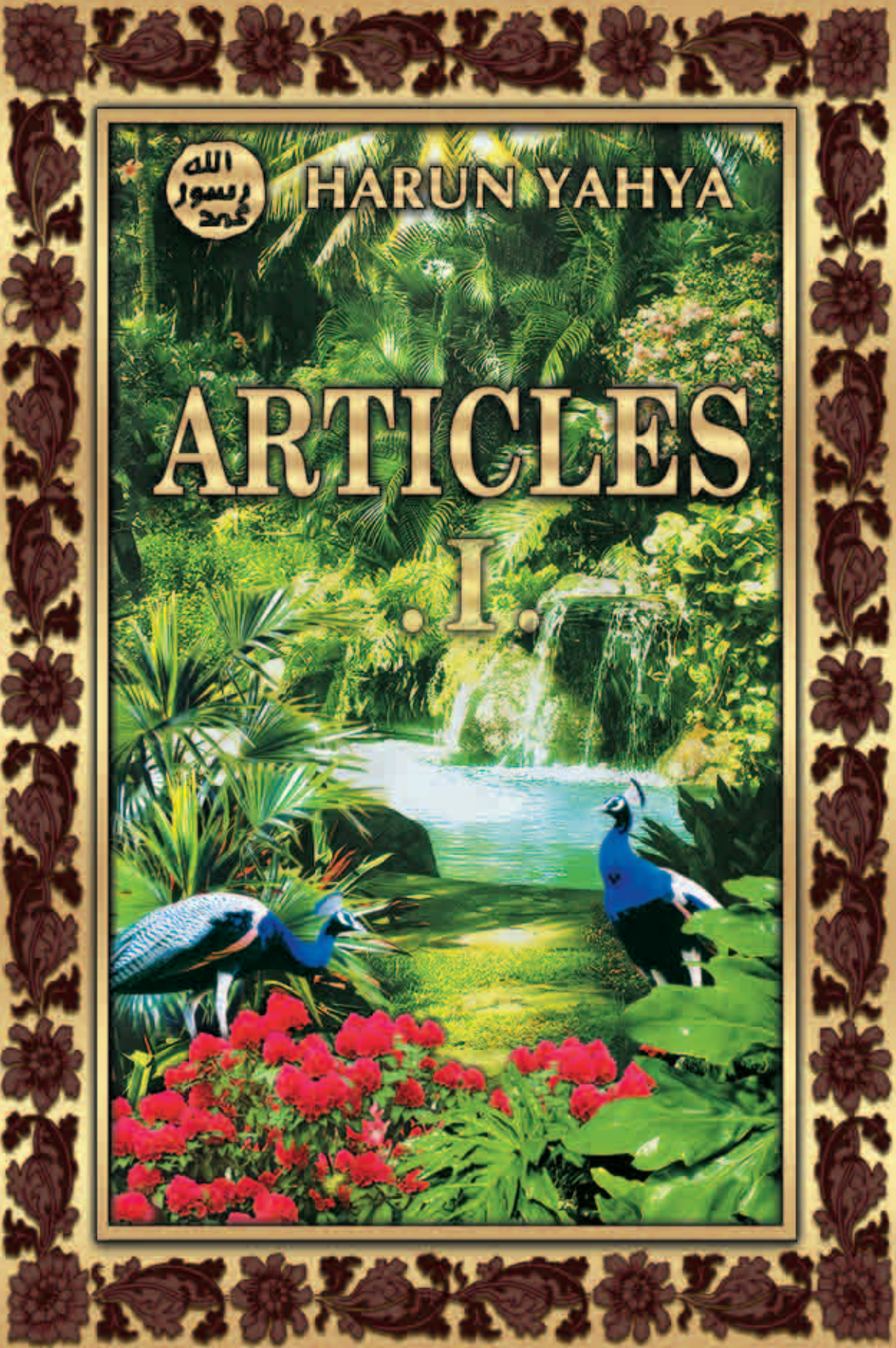

الله
رسول
محمد
HARUN YAHYA
ARTICLES
.I.

This book is compiled from articles by Harun Yahya on different issues and published in various newspapers and periodicals between the years 1999 and 2003. Distinctively, the author provides a deep analysis of the issues he deals with. In each article, the arguments that are put forward are grounded in concrete sources and the rationales underlying the concepts under focus are provided. Consequently, each article addresses the wisdom and common sense of the reader and explains the facts, which he has probably never realised or thought about before. Some of the articles in this volume are: "Allah Encompasses All Things in His Knowledge," "The Information Behind Matter and Lawh Mahfuz," "The True Wisdom That Comes From Faith," "He Who Obeys the Prophet (saas) Also Obeys Allah," "The Scientific Collapse of Materialism," "Could Life Have Come From Outer Space?," "Different Races Are Not Evidence for Evolution," "Darwinist Misrepresentations About the Human Genome Project."



ABOUT THE AUTHOR

The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بسم الله الرحمن الرحيم



TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, God's Existence—over the last 140 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the chance to read only one of our book, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn God's words and to live by them. All the subjects concerning God's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensure that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at a one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of God. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

ARTICLES
.I.

HARUN YAHYA

JULY 2003

ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, he was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

His pen-name is a composite of the names *Harun* (Aaron) and *Yahya* (John), in memory of the two esteemed Prophets who fought against their people's lack of faith. The Prophet's seal on the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (peace be upon him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of godless ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet, who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur' an's message, encourage readers to consider basic faith-related issues such as God's Existence and Unity and the hereafter; and to expose godless systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in God and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who

seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for God's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of God, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of God, these books will be a means through which people in the twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

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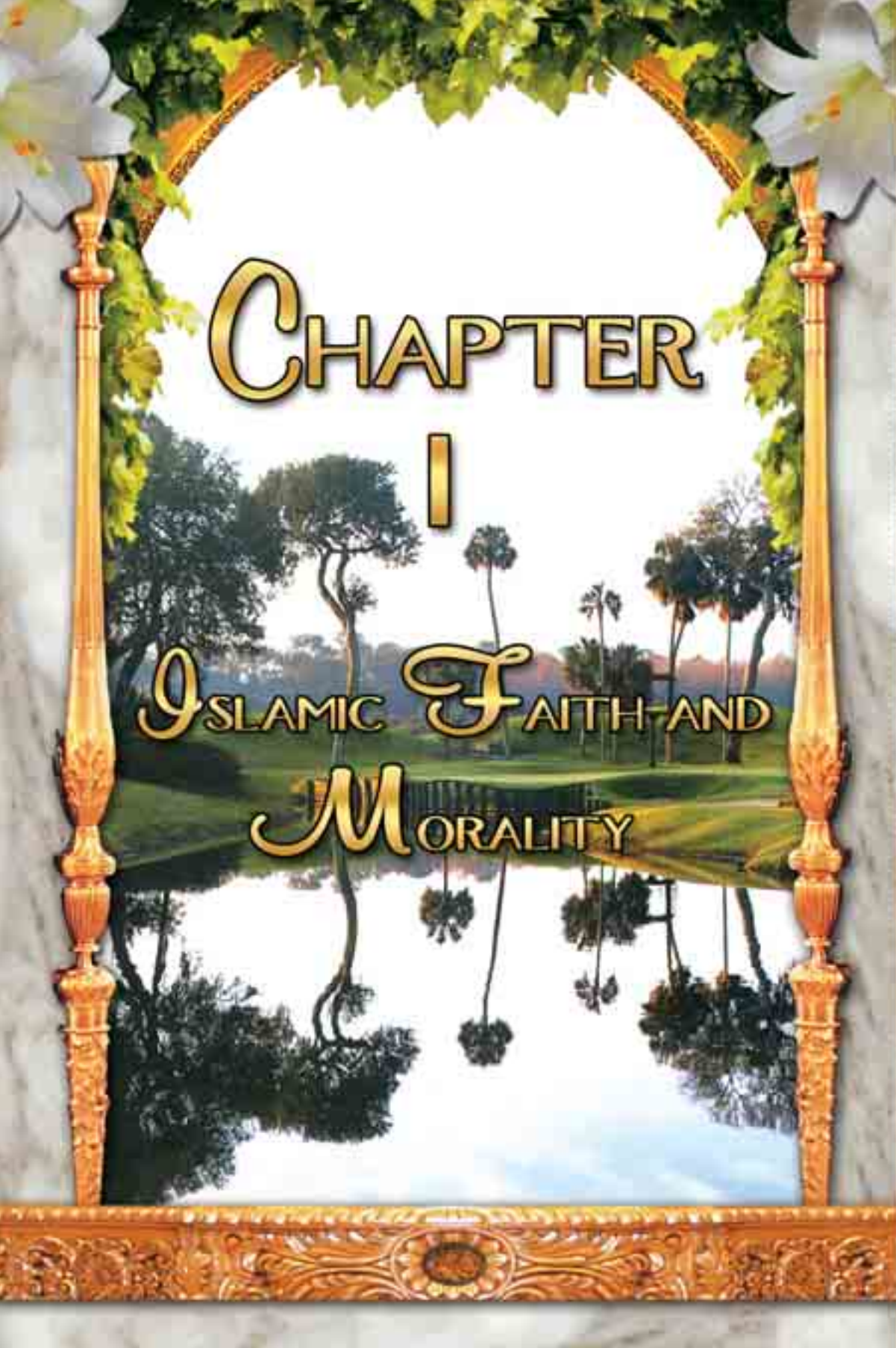
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CHAPTER
I
ISLAMIC FAITH AND
MORALITY

NEVER FORGET THAT THE ONLY GOD IS ALLAH

... They have forgotten Allah, so He has forgotten them...
(Surat at-Tawba: 67)

The following is just common sense: If we see a castle made of sand along the seashore, we are certain that someone has made it. Only a foolish person would claim that it was coincidentally formed by the effect of waves and winds. Everything existing in the universe has evident design. Moreover, this design apparent in every detail of created things is incomparably more perfect, superior and complex than that of a sandcastle. Therefore, we are confronted with a crystal clear fact: The universe is created by a superior Creator. That Creator is Allah, the Lord of all the worlds.

The existence of flawless order in the universe is an undeniable fact. The world on which we live was created to be habitable. The ratio of the gravitational force, the distance between the earth and the sun, the proportion of oxygen in the atmosphere, and hundreds of other delicate equilibrium, have not occurred spontaneously or by chance. They are, without a doubt, the creation of Allah, Who holds control over everything, from the miniscule microorganisms, to the immense planets of the solar system. It is Allah Who created the universe with infinite wisdom and might, and specifically designed the world as an inhabitable place for us:

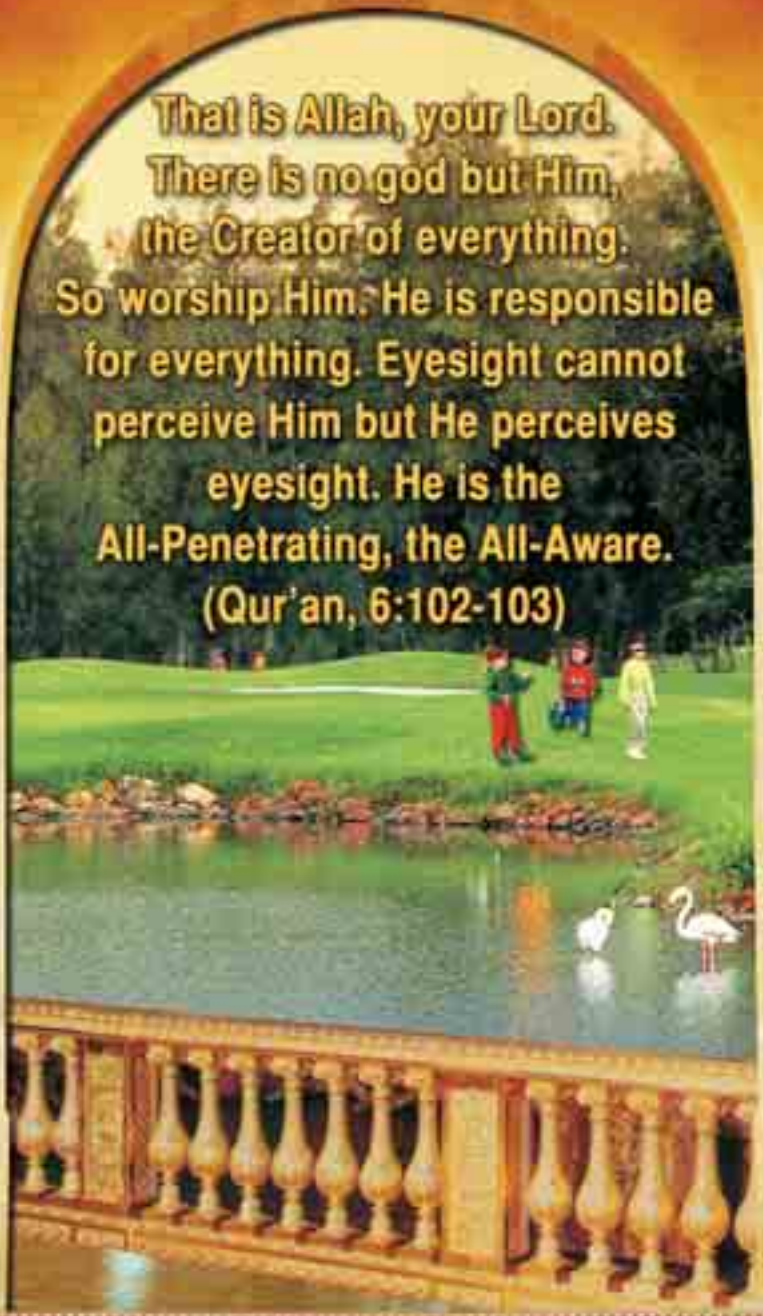
ARTICLES -I-

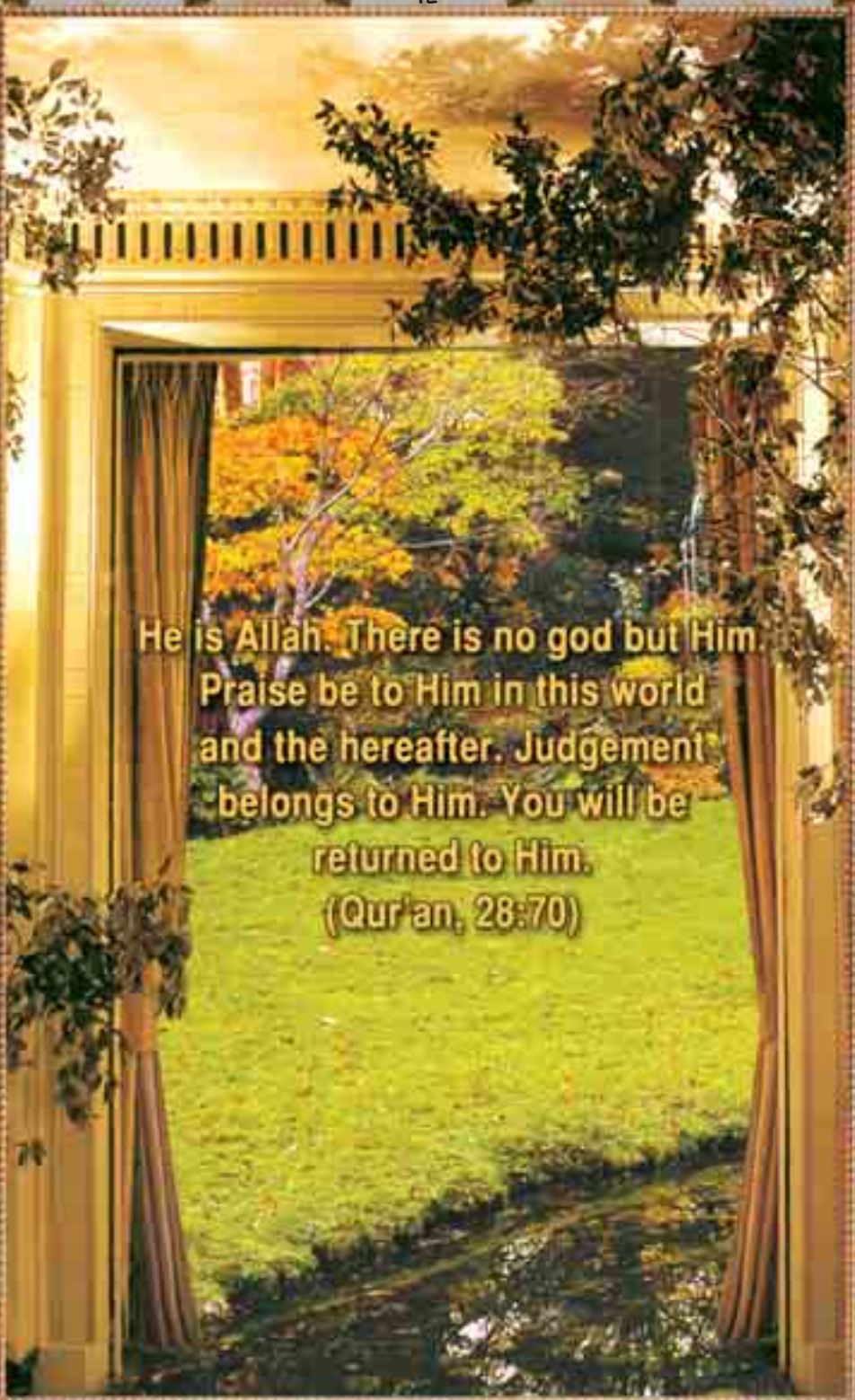
He makes night merge into day and day merge into night, and He has made the sun and moon subservient, each one running until a specified time. That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck. (Surah Fatir: 13)

Turning our attention now from outer space, let's consider our body. The human body is a structure abounding with amazing wonders. The perfect functioning of the human brain is beyond comparison to the computer, the most advanced product of modern technology. Furthermore, each organ fulfils its specific task perfectly, and works in complete harmony with other organs. For example, in order to take a single breath, one's mouth, nose, trachea, lungs, heart and all blood vessels, must function simultaneously. None of these ceases for a single instant or becomes exhausted. They are all obedient and submissive to their Creator, and dutifully comply with what is ordained for them. Air, purified and warmed as it passes through the nose, is then carried to the lungs through the trachea. This oxygen will be used by our hearts and blood vessels, by every single cell in our bodies. The organs involved in this process skilfully carry out many processes without confusion, error or delay in any way. Should there be any flaw in this harmony, there would be neither respiration, nor life.

The same also holds true for the process of sight. The eye is one of the clearest signs of creation. Both human and animal eyes are remarkable examples of perfect design. This awesome organ provides quality vision, still unmatched by twenty-first century technology. But, never forget that an eye only functions with all its components intact. For instance, if all components of the eye, such as the cornea, conjunctiva, iris, pupil, lens, retina, choroids, muscles and the lachrymal glands were intact, but missing only a single eyelid, the eye would become damaged and unable to see. By the same token, merely the failure of tear production would cause the drying of the eye, and, ultimately, blindness. This fact raises a vital question: Who created the eye and its ability to perceive from nothing?

Certainly, it is not the possessor of the eye himself who decides to create his own eye. Because, it is indeed illogical to assume that a

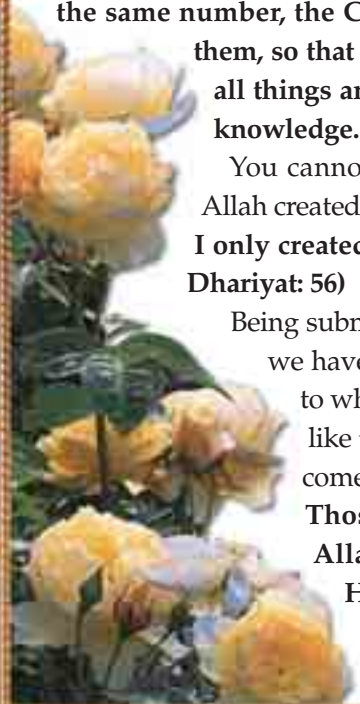

That is Allah, your Lord.
There is no god but Him,
the Creator of everything.
So worship Him. He is responsible
for everything. Eyesight cannot
perceive Him but He perceives
eyesight. He is the
All-Penetrating, the All-Aware.
(Qur'an, 6:102-103)


He is Allah. There is no god but Him.
Praise be to Him in this world
and the hereafter. Judgement
belongs to Him. You will be
returned to Him.
(Qur'an, 28:70)

being, unaware of even the concept of "sight," could decide upon its necessity and for the creation of an eye in its own body. This being the case, the reality is that there is a Being with superior wisdom, Who created living beings with the faculties of sight, hearing and so on. Some people who cannot measure Allah with His true measure claim that unconscious cells acquired sight and hearing, faculties that demand consciousness, by their own will and skill. However, it is clearly evident that it cannot possibly be so. Allah reveals in the Qur'an by whom sight is given as follows:

Say: "It is He Who brought you into being and gave you hearing, sight and hearts. What little thanks you show!" (Surat al-Mulk: 23)

As is seen in the verse above, it is Allah Who creates all of these systems that function in perfect harmony with one another. Countless details within our bodies and in other organisms show forth the might and grandeur of Allah, and reveal to us the truth that He encompasses everything with His knowledge. Nevertheless, rather than reflecting upon it some people find it easier to turn their back to this reality. However, Allah encourages man to look around and reflect on His greatness: **It is Allah Who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge.** (Surat at-Talaq: 12)

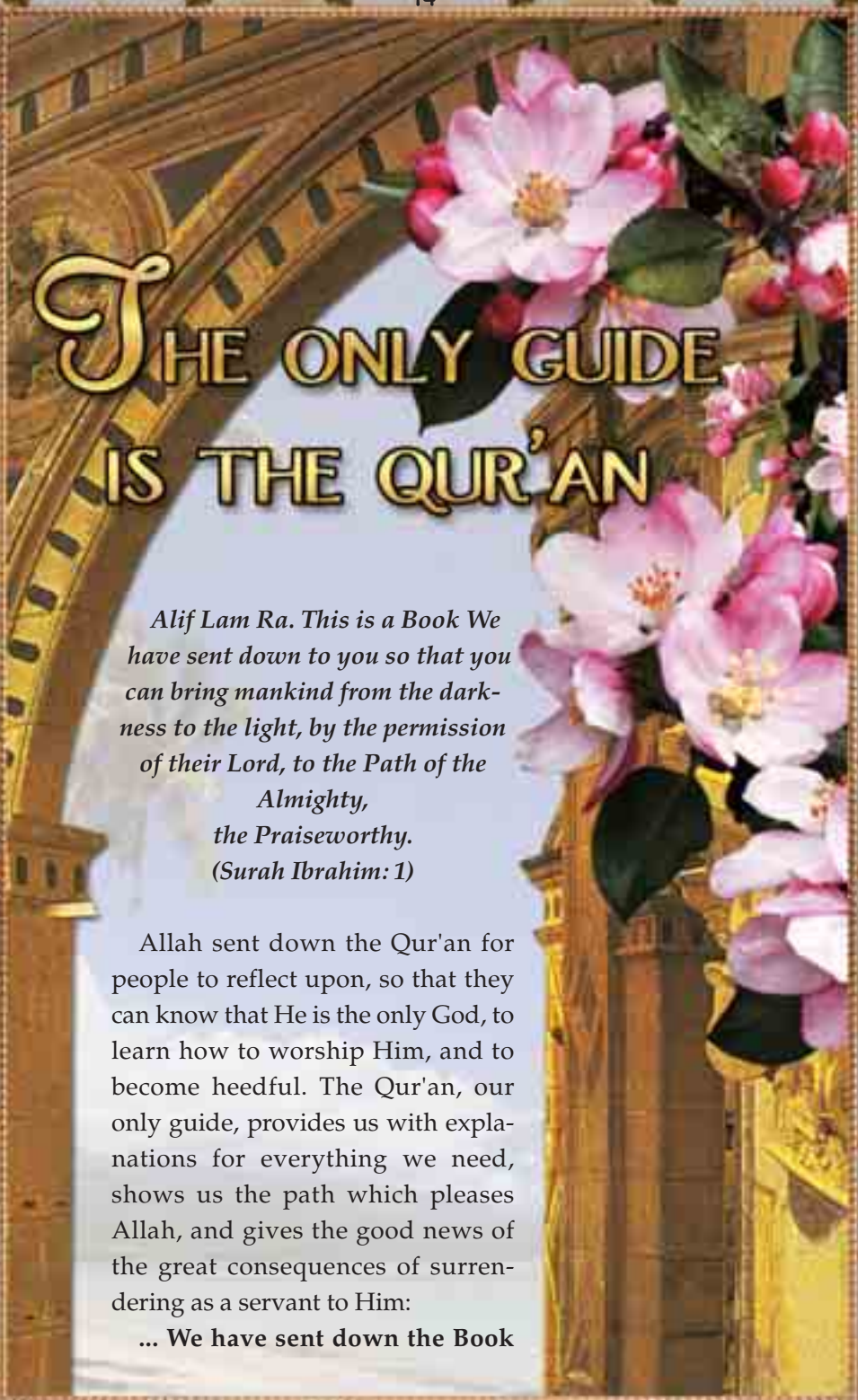


You cannot be other than a servant to Allah; because Allah created man to worship Him:

I only created jinn and man to worship Me. (Surat adh-Dhariyat: 56)

Being submissive to our Lord, Who gives us everything we have, Who created us and granted us a life span, to which He will put an end whenever He wills, is like taking hold of the firmest grip, one can never come loose:

Those who submit themselves completely to Allah and do good have grasped the Firmest Handhold. The end result of all affairs is with Allah. (Surah Luqman: 22)



THE ONLY GUIDE IS THE QUR'AN

Alif Lam Ra. This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy.
(Surah Ibrahim: 1)

Allah sent down the Qur'an for people to reflect upon, so that they can know that He is the only God, to learn how to worship Him, and to become heedful. The Qur'an, our only guide, provides us with explanations for everything we need, shows us the path which pleases Allah, and gives the good news of the great consequences of surrendering as a servant to Him:

... We have sent down the Book

to you making all things clear and as guidance and mercy and good news for the Muslims. (Surat an-Nahl: 89)

The Qur'an is the book in truth Allah sent to His servants. It is an admonition, a healing and a mercy for believers. Believers who can grasp this important reality reflect deeply on every verse of the Qur'an, and spend all their lives in compliance with it. Allah provides the answer of any question they seek in the Qur'an:

We have brought them a Book elucidating everything with knowledge, as guidance and a mercy for people who believe. (Surat al-A'raf: 52)

Since the Qur'an explains everything relevant to being a servant to Allah, man is responsible for living by the Qur'an, observing its limits and complying with its commands. On the Day of Reckoning, people will be questioned based on this book alone.

Therefore, never forget that the way you conduct yourself, your thoughts and decisions, in brief, your entire way of life, should be in compliance only with the Qur'an, and not with what the majority of people want. Living by the Qur'an is the unique way to salvation.

Moreover, it is necessary to read and comprehend the Qur'an in order to live by the religion revealed in it, even though those around you may be far from complying with it. The majority of people might have never read the Qur'an. Among those who are familiar with the Qur'an, on the other hand, there may be those who only memorize verses in Arabic without reflecting on their meaning. They may even consider the Qur'an as a kind of amulet (Surely Allah is beyond all that which they falsely ascribe to Him) and thus keep it on the upper shelves of closets. But if what you want to accomplish is salvation, you need to comply with Allah's commands, not those of the majority of people. You need to read the admonitions Allah has sent down and know by heart His commands. The reason why the Qur'an was revealed is made clear in the following verses:

This is a communication to be transmitted to mankind so that they may be warned by it and so that they will know that He is One God and so that people of intelligence will pay heed. (Surah Ibrahim: 52)

It is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its Signs and take heed. (Surah Sâd: 29)

As is seen in the above quoted verses, Allah informs us that only the people of intelligence, who have the faith described in the Qur'an, can take heed. The Qur'an is made easy for us to reflect and take advice:

"Am I to desire someone other than Allah as a judge when it is He Who has sent down the Book to you clarifying everything?" Those We have given the Book know it has been sent down from your Lord with truth, so on no account be among the doubters. (Surat al-An'am: 114)

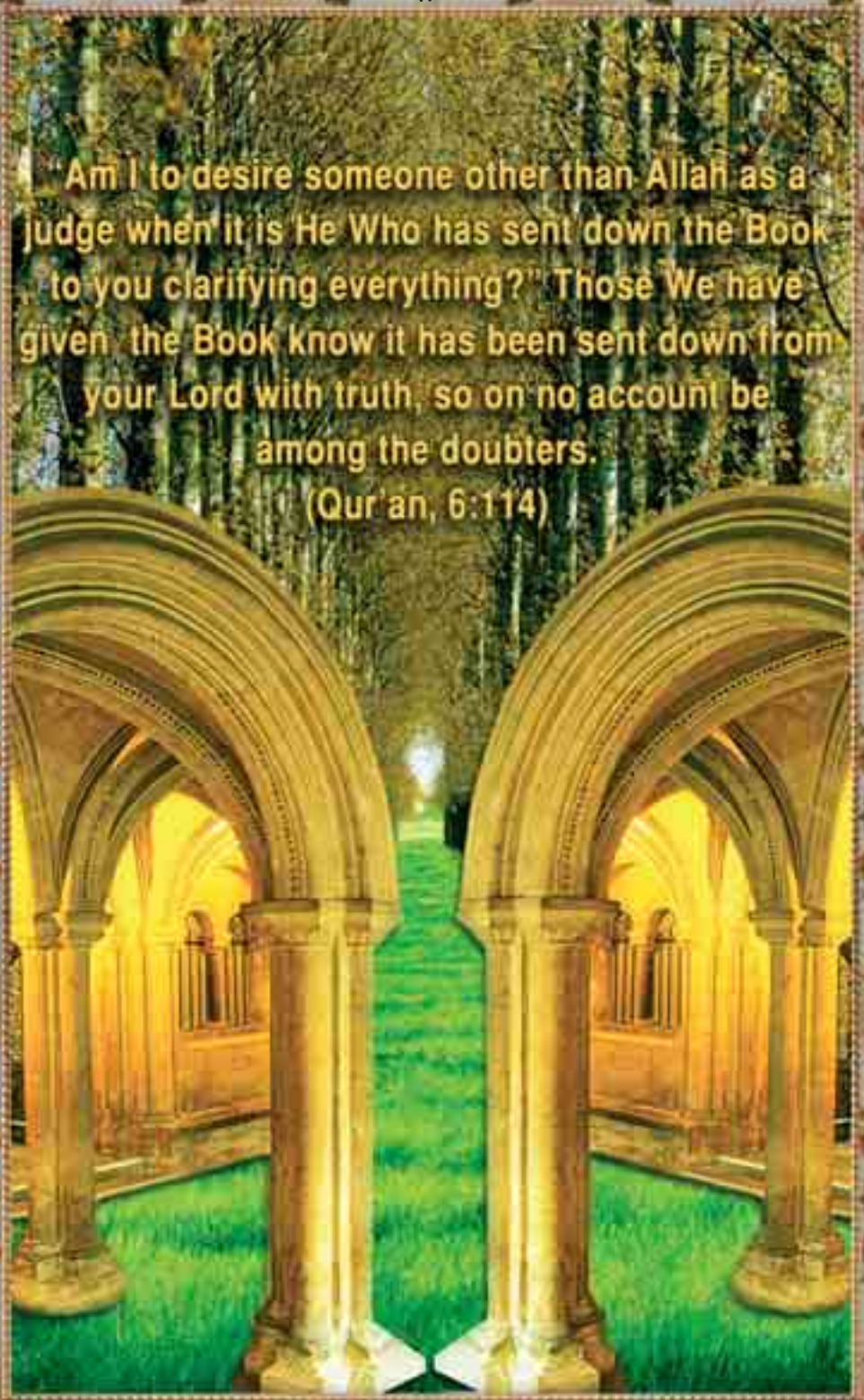
In this way We have sent it down as Clear Signs. Allah guides anyone He wills. (Surat al-Hajj: 16)

Aside from that stated in these verses, there is yet another fact we need to keep in mind: the Qur'an is a guide for believers whereas it may misguide disbelievers. Those who do not believe that they will be gathered in the presence of their Lord on the Day of Judgment and that the Qur'an is the book in truth sent by the Lord, fail to grasp the divine purpose of its verses. They remain deaf and blind towards them. This condition is related in the Qur'an as follows:

When you recite the Qur'an, We place an obscuring veil between you and those who do not believe in the hereafter. We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away. (Surat al-Isra': 45-46)

Undoubtedly, this attitude of the disbelievers results from their insincerity and their inclination to follow their whims and desires. Examples of this inherent lack of understanding among the disbelievers are as follows:

We have only appointed angels as masters of the Fire and We have only specified their number as a trial for those who are disbelievers; so that those who were given the Book might gain in certainty, and those who believe might increase in their faith,


"Am I to desire someone other than Allah as a judge when it is He Who has sent down the Book to you clarifying everything?" Those We have given the Book know it has been sent down from your Lord with truth, so on no account be among the doubters.
(Qur'an, 6:114)

and both those who were given the Book and the believers might have no doubt; and so that those with sickness in their hearts and the disbelievers might say, "What did Allah intend by this example?" In this way Allah misguides those He wills and guides those He wills. No one knows the legions of your Lord but Him. This is nothing but a reminder to all human beings. (Surat al-Muddaththir: 31)

Believers, on the other hand, are of an entirely different state of mind. As soon as they hear Allah's verses, they conform to this most beautiful message, and thus, attain salvation both in this world and beyond. The attitude typical of a believer towards Allah's signs is related in the Qur'an as follows:

Allah has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord tremble at it and then their skins and hearts yield softly to the remembrance of Allah. That is Allah's guidance by which He guides whoever He wills. And no one can guide those whom Allah misguides. (Surat az-Zumar: 23)

Allah has informed us that believers with sincere faith will have the faculty to grasp the Qur'an as the book in truth. Only disbelievers harbour doubts about its justness:

… and so that those who have been given knowledge will know it is the truth from their Lord and believe in it and their hearts will be humbled to Him. Allah guides those who believe to a straight path. But those who disbelieve will not cease to be in doubt of it until the Hour comes on them suddenly or the punishment of a desolate Day arrives. (Surat al-Hajj: 54-55)

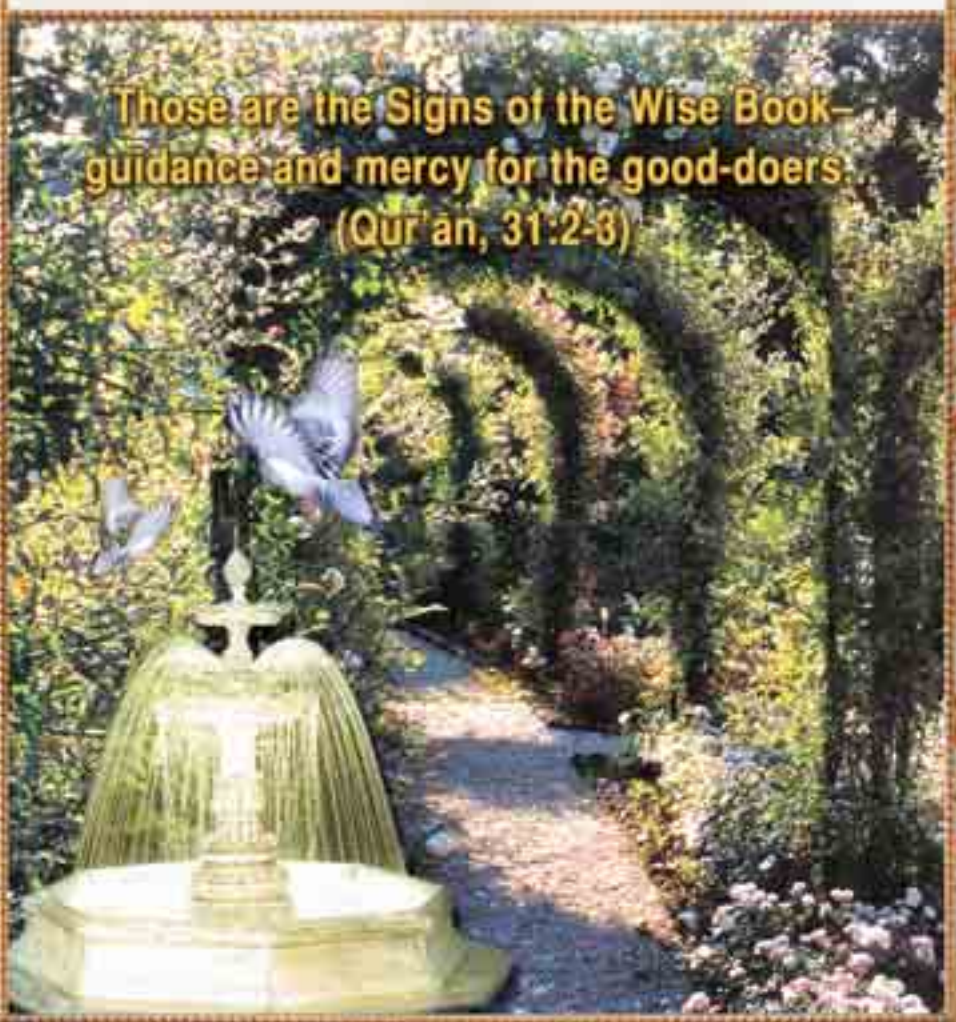
People will be judged according to the Qur'an on the Day of Judgment. Allah reveals this truth in the following verse;

So hold fast to what has been revealed to you. You are on a straight path. It is certainly a reminder to you and to your people and you will be questioned. (Surat az-Zukhruf: 43-44)

That the majority of people are far removed from the Qur'an, and that they have almost abandoned it, should not deceive you. That is because, as people regard a lifespan of 60-70 years as guaranteed,

they tend to wait for the later years of their lives as the appropriate time to follow the Qur'an. They wrongly conclude that living by the religion would deprive them of the pleasures of youth. By this insincere reasoning, however, they prepare a bitter end for themselves.

The sole guide that explains for you how to be a servant to Allah is the Qur'an. You must structure your life according to its commands. That is because, on the Day of Judgment, believers and disbelievers alike, will be judged according to their obedience to the Qur'an. You can only hope to attain Paradise and deliverance from eternal punishment provided that you sincerely carry out what the Qur'an commands.

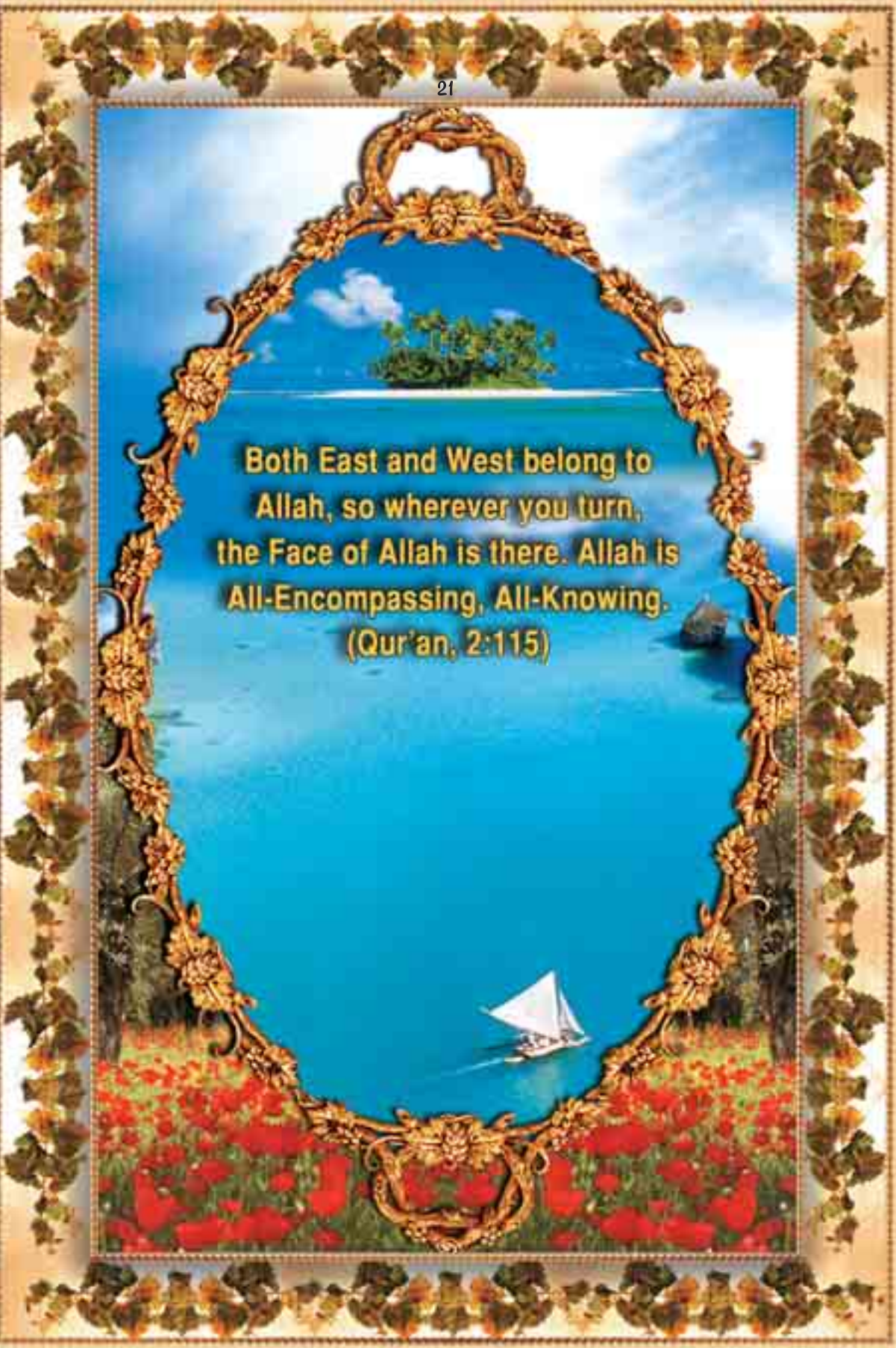


ALLAH HAS POWER OVER EVERYTHING

Allah (swt), the Creator of everything, is the sole possessor of all beings. It is Allah (swt) Who heaps up the heavy clouds, heats and brightens the earth, varies the direction of the winds, holds birds suspended up in the sky, splits the seed, makes a man's heart beat, ordains photosynthesis in plants, and keeps planets in their separate orbits. People generally surmise that such phenomena occur according to "the laws of physics," "gravity," "aerodynamics," or other physical factors; however, there is one point these people ignore: Allah (swt) created all such physical laws were created. In fact, the only possessor of power in the universe is Allah (swt).

Allah (swt) rules all the systems in the universe, regardless of whether we are aware of them, or if we are asleep, sitting, walking. Each of the myriad of processes in the universe, all essential to our existence, is under Allah's control. Even our ability to just take a small step forward depends on countless minutely predetermined details, including earth's force of gravity, the structure of the human skeleton, the nervous system and muscular system, the brain, the heart, and even the rotation speed of the earth.

Attributing the existence of the world and of the entire universe to sheer coincidence is complete delusion. The exquisite order of the earth and the universe completely contradicts the possibility of formation through coincidence, and is, rather, a clear sign of Allah's infinite might. For instance, the earth's orbit around the sun deviates only 2.8 mm

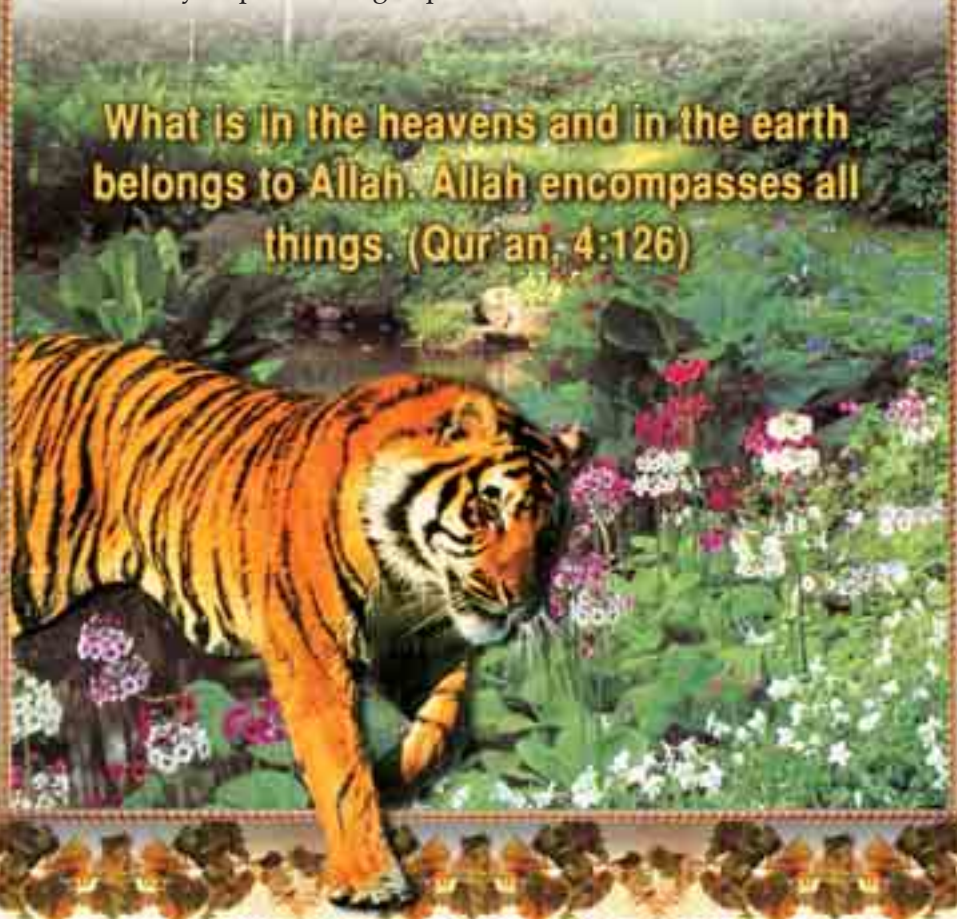

Both East and West belong to
Allah, so wherever you turn,
the Face of Allah is there. Allah is
All-Encompassing, All-Knowing.
(Qur'an, 2:115)

in every 29 kms from the right path. If this deviation were 0.3 mm longer or shorter, then living beings all over the earth would either freeze or be scorched. While it is virtually impossible for even a marble to revolve in the same orbit without any deviation, the earth accomplishes such a course despite its gigantic mass. As stated in the Qur'an, **"... Allah has appointed a measure for all things..."** (Sura at-Talaq: 3). In effect, the splendid order in the universe is maintained as a result of fantastic systems that depend on highly delicate equilibriums.

Many hold the perverted belief that Allah (swt) "created everything and then left them on their own." However, any event, taking place in any area of the universe, occurs solely by Allah's Will, and under His control. The Qur'an states the following:

Do you not know that Allah knows everything in heaven and earth? That is in a Book. That is easy for Allah. (Sura al-Hajj: 70)

It is very important to grasp this fact for someone who strives to



get near to Allah (swt). The Prophet Muhammad's (saas) below prayer is a very good example:

O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only Allah (Whom I worship) and there is no other Allah for me (i.e. I worship none but You). (Al-Bukhari)

Elaborate processes taking place in the bodies of living things are impressive examples that help us to grasp Allah's might. For instance, at every moment, your kidneys filter your blood and extricate those harmful molecules to be excreted from the body. This screening and elimination process, which can be carried out by a single kidney cell, can only be accomplished by a giant haemodialyser (artificial kidney). A haemodialyser was consciously designed by scientists. A kidney, however, does not sense, or have a decision-making centre, nor the faculty of thought. In other words, an unconscious kidney cell can accomplish tasks that otherwise demand an elaborate thinking process.

It is possible to encounter millions of such examples in living beings. Molecules, composed of unconscious matter, perform tasks so remarkable they would otherwise suggest consciousness. The consciousness apparent in these cases though is, of course, of Allah's infinite wisdom and knowledge. It is Allah (swt) Who designed the kidney cells, as well as the molecules discussed, and Who orders them to accomplish their respective tasks. In the Qur'an, Allah (swt) informs us that He constantly sends down "commands" to the beings He created:

ARTICLES -I-

It is Allah Who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge. (Sura at-Talaq: 12)

Fully aware of this fact, The Prophet (saas) used to say in the morning: *"O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we die, and to Thee are we resurrected." (Abu Dawud)*

Clearly, Allah (swt), Who created everything in the universe, is surely able to bring the dead to life. Of this fact, Allah (swt) states the following:

Do they not see that Allah—He Who created the heavens and the earth and was not wearied by creating them—has the power to bring the dead to life? Yes indeed! He has power over all things. (Sura al-Ahqaf: 33)



LOVE OF GOD AND FEAR OF GOD

God says, "Do not take two gods. He is only One God. So dread Me alone." (Sura an-Nahl: 51)

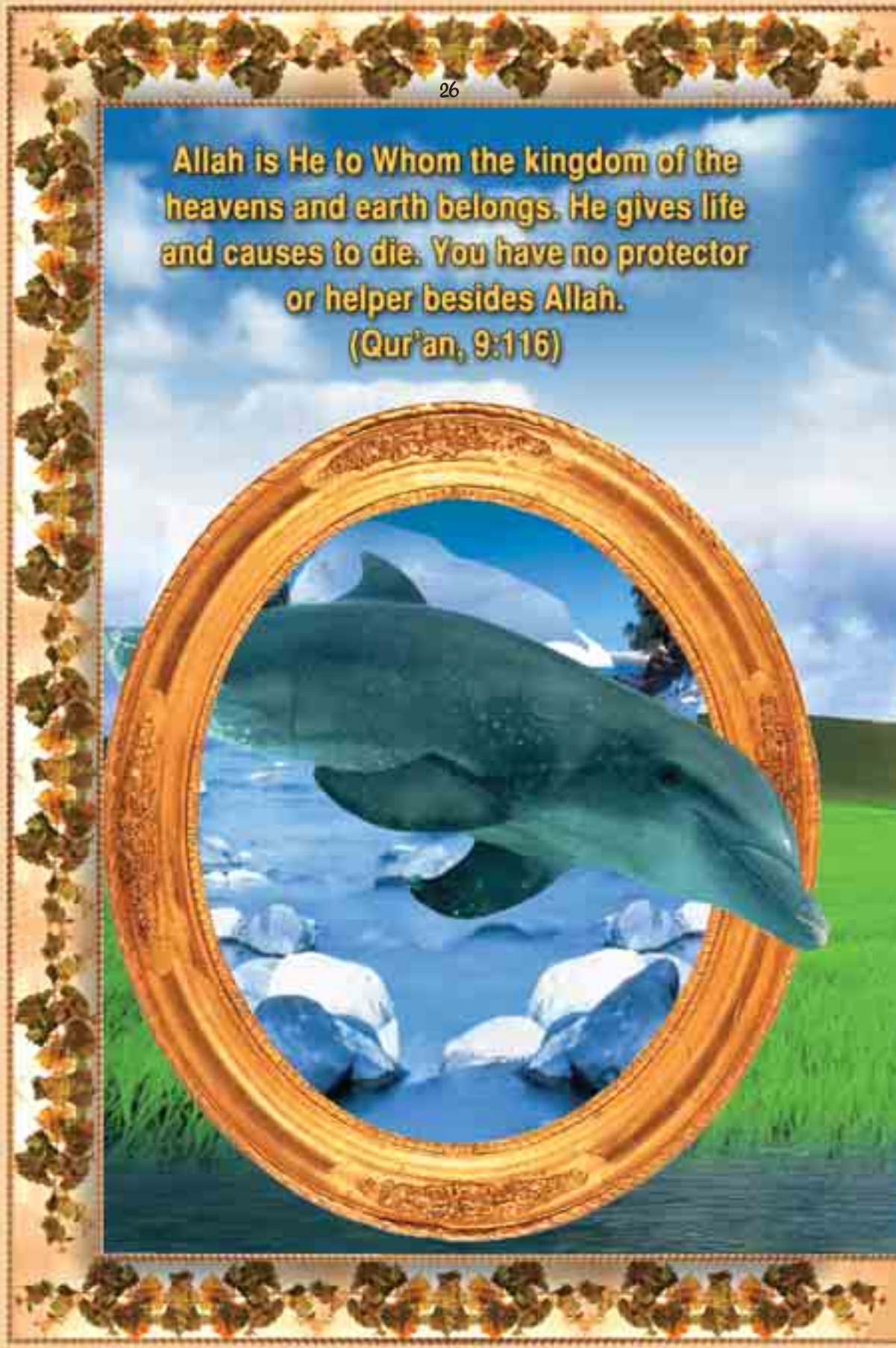
Fear of God is one of the essential attributes of a believer. Because, it is fear of God that draws a person nearer to God, makes him attain a deeper faith, enables him to conduct himself responsibly towards God every moment of his life, and nurtures his dedication to values of the Qur'an. The fact that the good morals God expects from His servants come with the fear of God is reaffirmed by the Prophet Muhammad (saas) in these words:

Fear God wherever you are; if you follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition. (At-Tirmidhi)

Failure to understand the real meaning of fear of God causes some to confuse it with other kinds of mundane fears. However, fear of God differs greatly from all other type of fear.

The Arabic word used in the original text of the Qur'an (*khashyat*) expresses overwhelming respect. On the other hand, the Arabic word used in the Qur'an to refer to worldly fears (hawf) expresses a simple kind of fear, as in the fear one feels when faces with a wild animal.

A consideration of the attributes of God leads to a better understanding of these two kinds of fear, both expressed by different words in Arabic.


Allah is He to Whom the kingdom of the heavens and earth belongs. He gives life and causes to die. You have no protector or helper besides Allah.
(Qur'an, 9:116)

... Take provision; but the best provision
is fear of Allah. So have fear of Me,
people of intelligence!
(Qur'an, 2:197)



ARTICLES -I-

Worldly fears are usually caused by a potential threat. For example, one may fear being murdered. However, God is the All-Compassionate, the Most Merciful and the Most Just. Therefore, fear of God implies showing respect to Him, the All-Compassionate, the Most Merciful and the Most Just, and avoiding exceeding His limits, rebelling Him and being of those who deserve His punishment.

The consequences that a fear of God has on people make this difference apparent. Faced with a deadly danger, a person panics; seized with hopelessness and desperation, he fails to exercise his reason and discover a solution. Fear of God, however, actuates wisdom and adherence to one's conscience. Through fear of God, a person is motivated to avoid that which is evil, corruptive, and likely to cause either physical or mental harm to him. Fear of God fosters wisdom and insight. In a verse of the Qur'an, God informs us that it is through fear of God that wisdom and understanding is acquired:

You who believe! If you have fear of God, He will give you a criterion (by which to judge between right and wrong) and erase your bad actions from you and forgive you. God's favour is indeed immense. (Sura al-Anfal: 29)

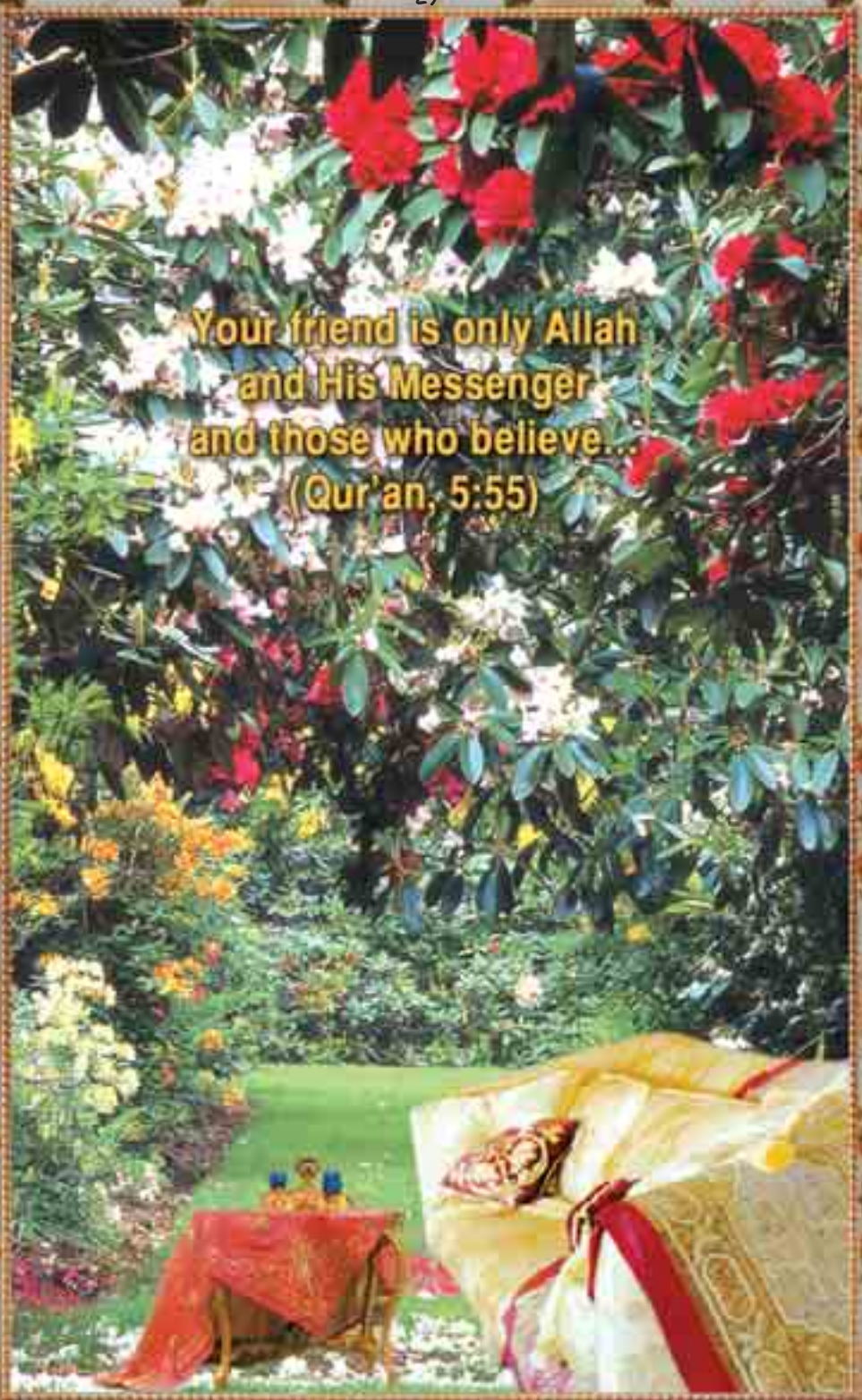
Worldly fears cause man anxiety. Fear of God, however, not only gives rise to increased spiritual strength, but also to peace of mind.

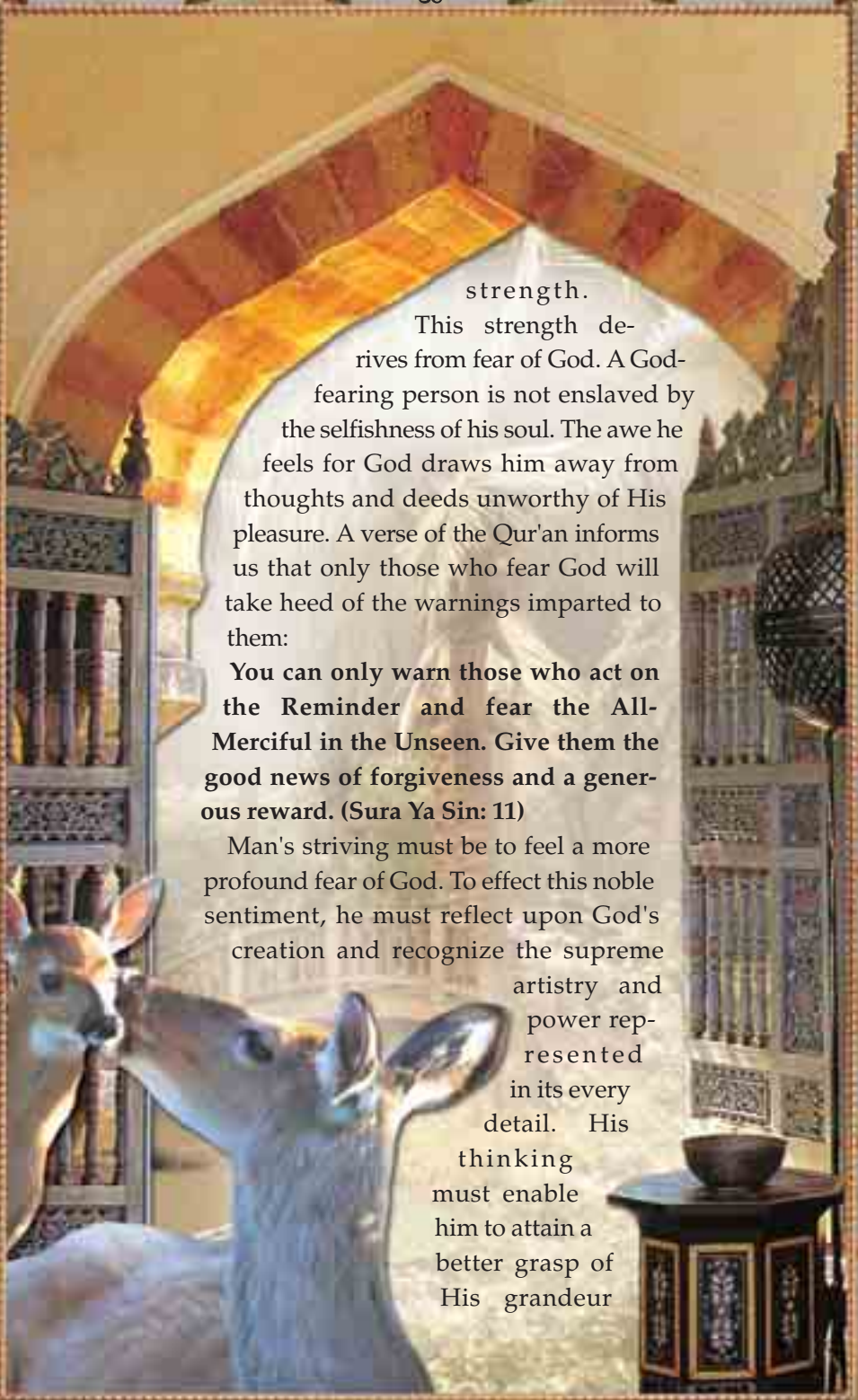
It is through fear of God that man avoids those evil actions displeasing God. A verse of the Qur'an states, **"... God does not love anyone vain or boastful."** (Sura an-Nisa': 36). A God-fearing person strives diligently to abstain from boasting, and to engage rather in actions to earn God's love. For that reason, fear of God and love of God are mutually exclusive.

Fear of God, in fact, removes the obstacles to drawing nearer to God and earning His love. Foremost of these obstacles is one's lower self. From the Qur'an, we learn that there are two aspects of the soul; the one inspiring evil and mischief, and the other, guarding against every inclination to evil.

... The self and what proportioned it and inspired it with depravity and a fear of God, he who purifies it has succeeded, he who covers it up has failed. (Sura ash-Shams: 7-10)

Struggling against this evil, and not giving in it, requires spiritual


Your friend is only Allah
and His Messenger
and those who believe...
(Qur'an, 5:55)



strength.

This strength derives from fear of God. A God-fearing person is not enslaved by the selfishness of his soul. The awe he feels for God draws him away from thoughts and deeds unworthy of His pleasure. A verse of the Qur'an informs us that only those who fear God will take heed of the warnings imparted to them:

You can only warn those who act on the Reminder and fear the All-Merciful in the Unseen. Give them the good news of forgiveness and a generous reward. (Sura Ya Sin: 11)

Man's striving must be to feel a more profound fear of God. To effect this noble sentiment, he must reflect upon God's creation and recognize the supreme artistry and power represented in its every detail. His thinking must enable him to attain a better grasp of His grandeur

and add to his awe. Indeed, God commands us:

You who believe! Have fear of God with the fear due to Him and do not die except as Muslims. (Sura Al 'Imran: 102)

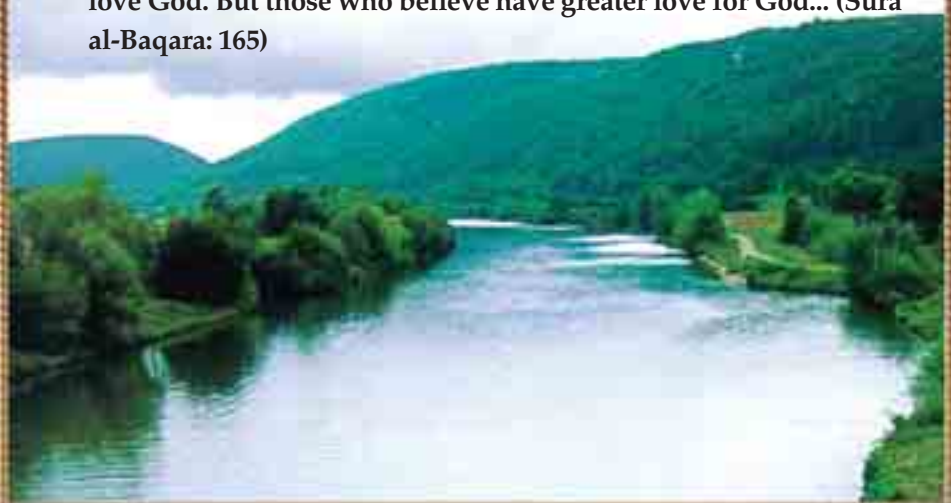
So have fear of God, as much as you are able to, and listen and obey and spend for your own benefit. It is the people who are safeguarded from the avarice of their own selves who are successful. (Sura at-Taghabun: 16)

The more a believer fears God, the more loving he becomes. He better acknowledges the beauty of God's creation. He acquires the ability to recognize the multitude of people, nature, animals, and in everything around him, as reflections of God's sublime attributes. Consequently, he comes to feel a deeper love for such blessings, as well as for God, their Creator.

A person who grasps this secret also knows what love of God is. He loves God, over and above anything else, and understands that all beings are the work of His creation. he loves them in accordance with God's pleasure. He loves believers who are submissive to Him, but feels aversion for those who are rebellious towards Him.

The true love that makes man happy, brings him joy and peace, is love of God. Other forms of love, felt for beings other than God, are, in the words of the Qur'an, love peculiar to idolaters, and consistently leads to anguish, sorrow, melancholy and anxiety. The idolaters' love and the love believers feel for God are compared in a verse as follows:

Some people set up equals to God, loving them as they should love God. But those who believe have greater love for God... (Sura al-Baqara: 165)



ALLAH'S INSPIRATION TO EVERY MAN: CONSCIENCE

Conscience is a spiritual quality that bids man good attitude and thought, and helps him think straight and tell right from wrong.

One of the important aspects of conscience is that it is common to all people. In other words, what feels right to the conscience of a man also feels right to the conscience of all others provided that the same conditions prevail. The conscience of one man never falls out with that of another. The reason lies in the source of conscience: it is the inspiration of Allah. Through the conscience, Allah lets us know the best and the most beautiful behaviour and manners which it will please Him for us to adopt.

That conscience is an inspiration from Allah is mentioned in the Qur'an, in Surat ash-Shams:

> **And the self and what proportioned it and inspired it with depravity or taqwa, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams: 7-10)**

In the above verses, Allah declares that He has inspired the self with depravity (to act in a sinful manner, to disobey, to deviate, to lie, to turn away from righteousness, to stir up trouble, to decline in good manners). The opposite is *taqwa* (awe or fear of Allah which inspires a person to be on guard against wrong action and eager for actions which please Him). It is this very conscience that makes man guard against evil deeds and find the right way.

One of the most important aspects of conscience is that it helps man to find what is right of his own accord. Conscience will surely show man what is right, even if nobody else will. So, what matters for man is to take recourse to his own conscience, listen to what it says, and act upon it. For this reason, we can say that conscience is the main component of religion.

Above all, there is one point that must be borne in mind; every man, from the moment of gaining consciousness, is responsible for what Allah inspires him with and what his conscience tells him. From the moment he starts to conceive the events around him and becomes able to judge for himself, he is expected to possess and be able to exercise the ability to hear and distinguish the voice of his conscience, and to have the will to follow it. From this point forward, he will be questioned about the actions he takes in the course of his life. If he follows his conscience, he will be rewarded with an eternal life in Allah's heaven, but if he follows his self, he will meet an eternal sealed vault of fire.

Death is not distant from any one of us. It is perhaps even closer than we think. That Allah did not create the life of this world for a vain purpose and that death is not an end is an undeniable fact. We all have to organise our life according to this great truth, because after death, we will be judged according to the life we lived, and we will either be welcomed in paradise, or thrown into hell. Even if one is not convinced by the truth of this, can he really afford to risk so much and not work for his life in the hereafter? The only solution is to obey the commands of Allah by listening to the conscience. If someone does not follow his conscience or use it fully, when he meets the angels of death, he will be plunged into an agony of remorse and hopelessness, which he will suffer for eternity.

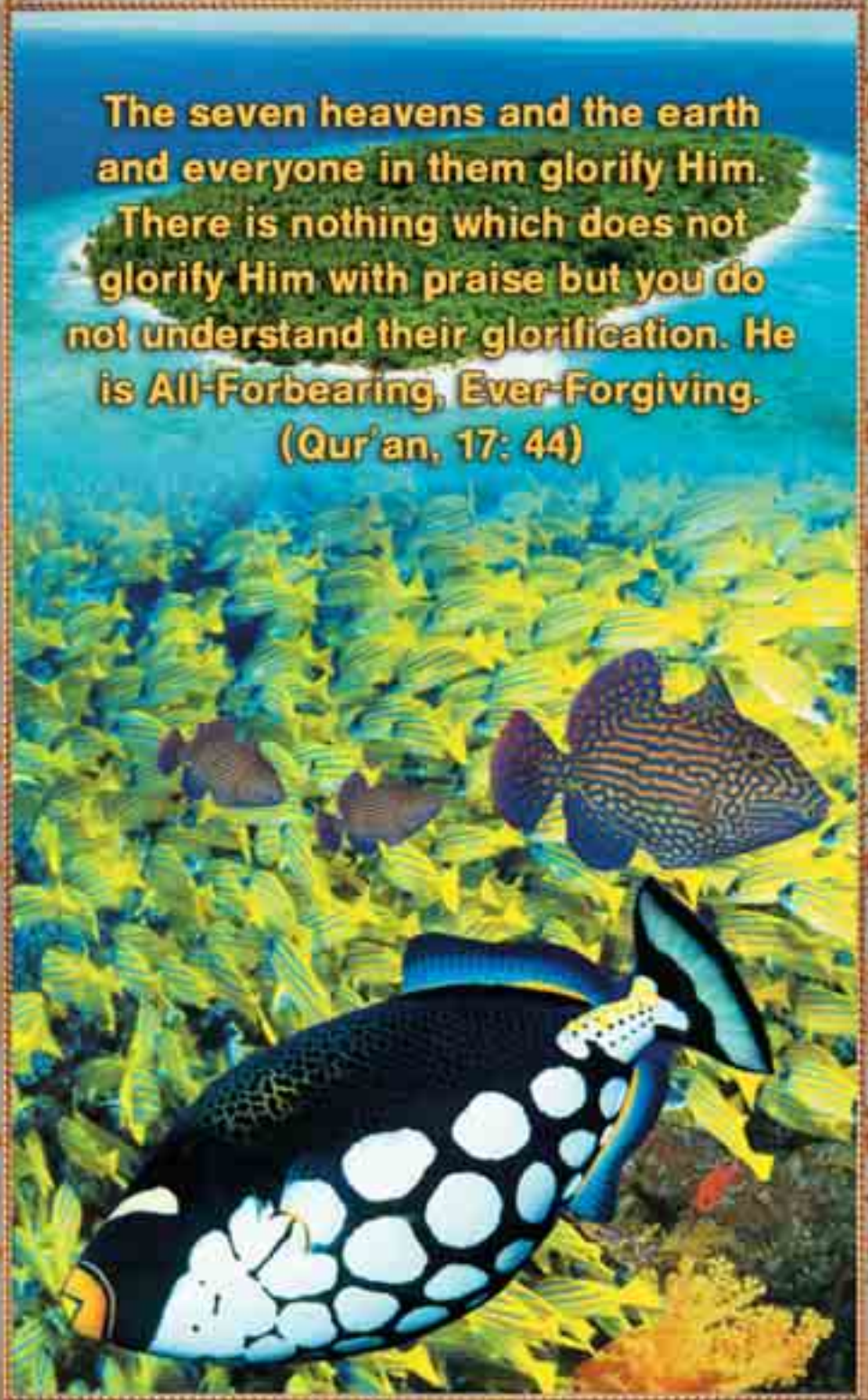
Whatever we do, our conscience will not leave us until we die. Conscience is a power that works totally out of our will. It is Allah's voice. We will all continue to hear this voice until we die, but those who do not follow this voice will taste the intense regret of it after they die. Accordingly, in the Qur'an, many examples are given from the conversations in the hereafter in which those in hell confess what they failed to do in life. Therefore, in truth, everyone knows what he must and

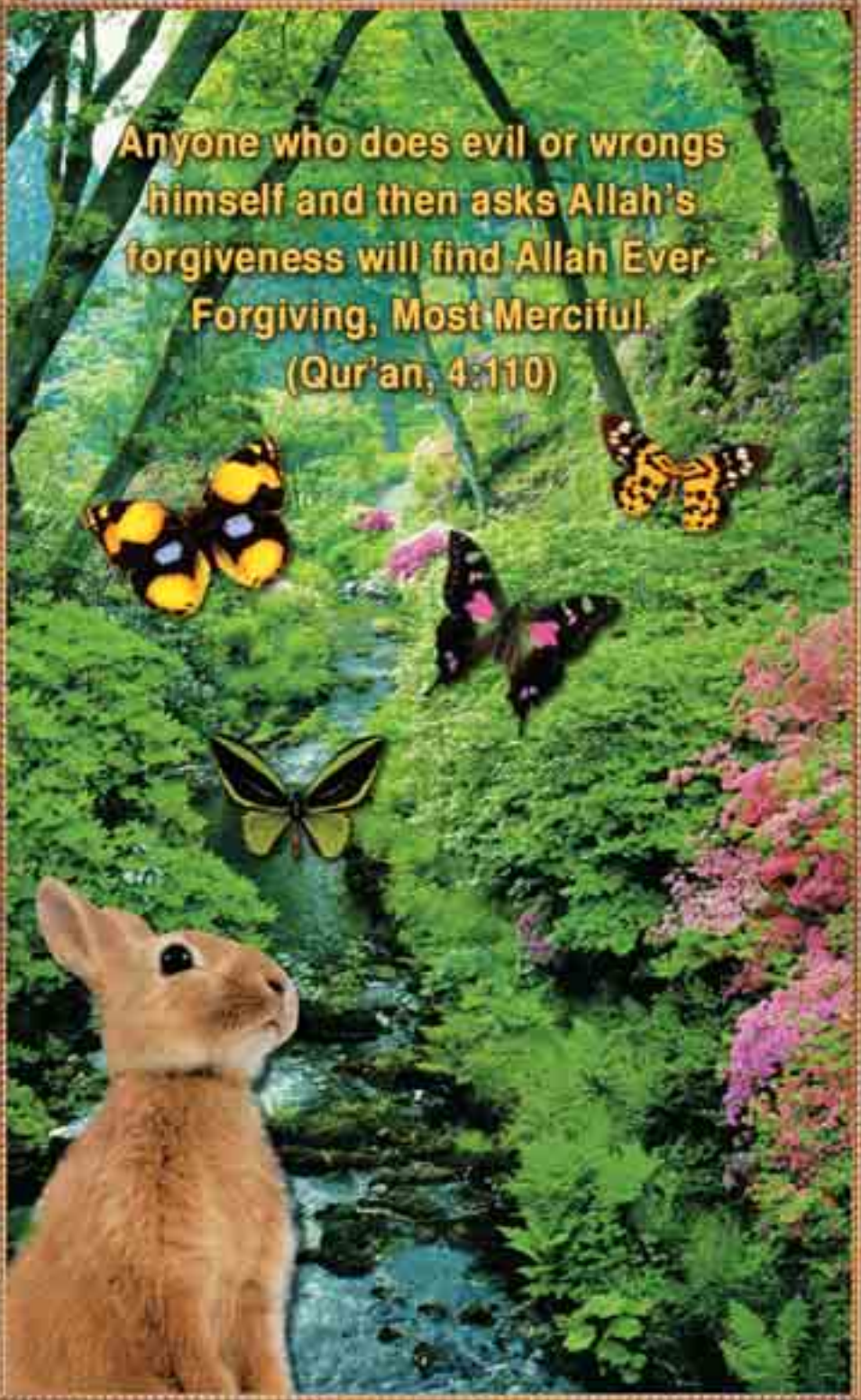
must not do and evading the conscience does no good.

'What caused you to enter into Hell Fire?' They will say, 'We were not among those who prayed, and we did not feed the poor. We plunged with those who plunged, and denied the Day of Judgement, until the Certain came to us.' The intercession of the interceders will not help them. What is the matter with them that they run from the Reminder like panicked donkeys fleeing from a lion? In fact each one of them wants to be given an unfurled scroll. No indeed! The truth is they do not fear the hereafter. No indeed! It is truly a reminder to which anyone who wills may pay heed. (Surat al-Muddaththir: 42-55)

If man does not want to make the above speech, he must listen to his conscience, follow the Qur'an, follow the Messenger (saas) and follow the rightly-guided people. He must never turn his back on the truth once it has been shown to him, and try to turn off the voice of righteousness within him.




The seven heavens and the earth
and everyone in them glorify Him.
There is nothing which does not
glorify Him with praise but you do
not understand their glorification. He
is All-Forbearing, Ever-Forgiving.
(Qur'an, 17: 44)


Anyone who does evil or wrongs himself and then asks Allah's forgiveness will find Allah Ever-Forgiving, Most Merciful.
(Qur'an, 4:110)

ALLAH (SWT) ENCOMPASSES ALL THINGS IN HIS KNOWLEDGE

Allah (swt) created the order of the universe in superb detail to allow man to grasp His greatness. A verse referring to this order reads, **"... so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge."** (Sura at-Talaq: 12). Faced with the sublimity of the details of this order, man becomes in awe, recognizing that Allah's wisdom, knowledge and might is infinite.

So expansive is Allah's knowledge that what for us is "infinite" is in His sight already ended. Every event that has taken place since the creation of time, until deep into eternity, was predetermined and ended in Allah's sight. (See *Timelessness and The Reality of Fate*, by Harun Yahya) This is related in the Qur'an as follows:

> **We have created all things in due measure. Our command is only one word, like the blinking of an eye. We destroyed those of your kind in the past. But is there any rememberer there? Everything they did is in the Books. Everything is recorded, big or small. (Sura al-Qamar: 49-53)**

Man must seek to appreciate the extent of Allah's knowledge, and reflect to comprehend His greatness.

Billions of people have appeared on earth since time immemorial. Therefore, Allah (swt) created billions of pairs of eyes, billions of different fingerprints, billions of different eye tissues, billions of different types of humans... If He so willed, He could also create billions more. As stated in the Qur'an, **"... He adds to creation in any way He wills. Allah has power over all things."** (Sura Fatir: 1)

ARTICLES -I-

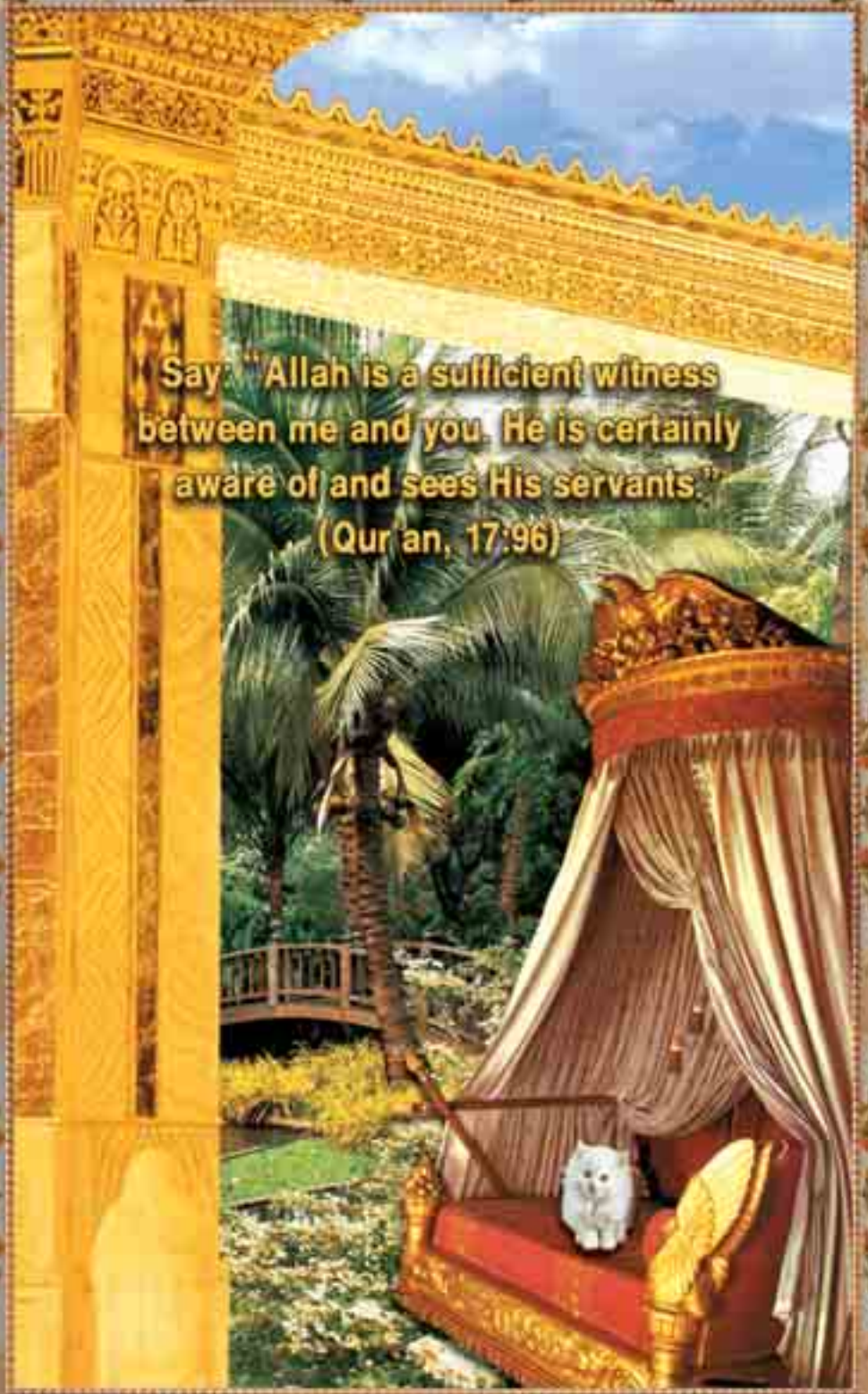
Allah (swt) also possesses the power to create many other things beyond our limited imagination. The entire extent of the treasures Allah (swt) has bestowed in this world for His servants is all within His sight. He sends down to us only that which He wills, all within a measure predetermined:

There is nothing that does not have its stores with Us and We only send it down in a known measure. (Sura al-Hijr: 21)

This matter, manifested everywhere in Allah's superb creation, holds true for both that which we know as well as that which we do not. To this, Allah (swt) draws attention in the verse, **"... and He creates other things you do not know."** (Sura an-Nahl: 8), He creates many other things of which we are entirely unaware.

Allah (swt) has created many worlds and beings which we cannot see. To better understand the possibility of the existence of other worlds, we should consider the following: a picture is two dimensional—width and length. The world in which we live, however, is 3 dimensional—width, length and depth—(time can be considered as the 4th dimension). The rest is beyond our comprehension. However, in the sight of Allah (swt), there are other dimensions. Angels, for instance, are beings that live in another dimension. According to the Qur'an, angels can see and hear us from the dimen-




Say: "Allah is a sufficient witness
between me and you. He is certainly
aware of and sees His servants."
(Qur'an, 17:96)

sion and space in which they exist. Furthermore, the two angels, seated on our either shoulder, each, and at every moment, is recording every word we speak and every deed we do. Yet, we do not see them. Jinn are also beings of another dimension, as we are informed by the Qur'an. They, like us human beings, are also tested, all through their lives, and Allah (swt) will ultimately bring them before judgement. However, they are possessed of completely different attributes than humans; their existence is dependent upon an entirely different system of cause and effect.

These are all facts that deserve careful consideration in order to attain a better grasp of Allah's splendid creation. It is within Allah's power to create innumerable new worlds, beings and situations. Furthermore, each is He able to create with a limitless degree of differentiation. Indeed, in a nature unknown to us, Allah (swt) will create Paradise and Hell. While systems left to their own in this world tend to age, become corrupted, and eventually expire, in Paradise, unaffected by the passage of time, nothing will deteriorate; "rivers of milk whose taste will never change" is an example to elucidate this feature of Paradise. The human body too will not degenerate; nor will anything ever age. According to the Qur'an, everyone in Paradise will be of like age, will live together for all eternity, in the best condition, and without growing older or losing their beauty. Allah (swt) also informs us in the Qur'an that in it will be bursting springs for us from which to drink. Hell, on the other hand, will be utterly different; in it, Allah (swt) will create unimaginable torment. No one will be able to conceive the pain of such torment until he experiences it.

On everything in this world, Allah (swt) has placed a limit. Everything has a finite existence. This being the case, in order to comprehend "eternity," and Allah's infinite might, we need to exercise our minds and compare these ideas with something that is familiar. We can only come to know to the extent that Allah (swt)

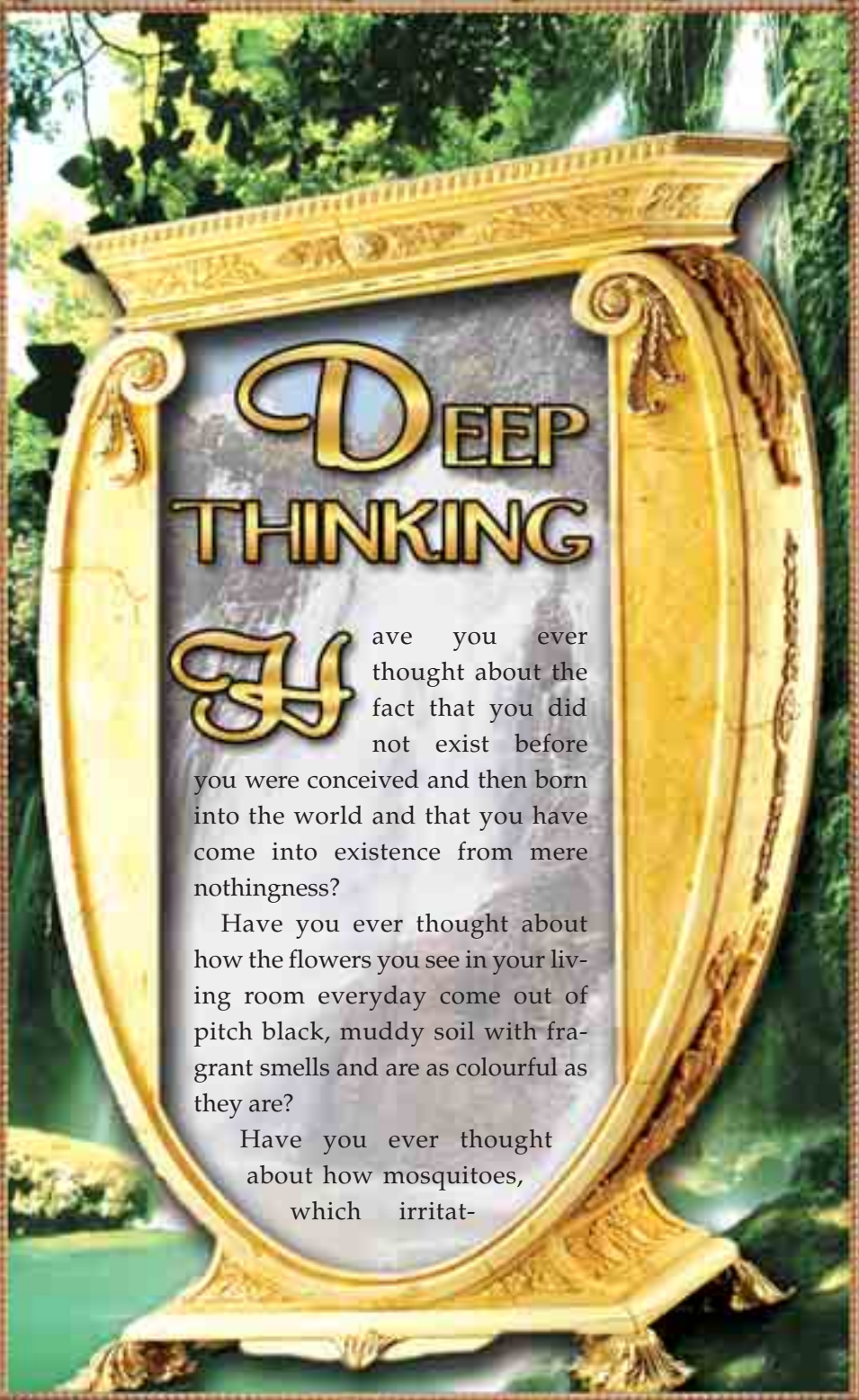
permits us. Allah (swt), however, is infinite in knowledge. Let us consider the following example, Allah (swt) has created 7 basic colours. It is impossible for us to visualize another colour. (The case is similar to describing the colour red to someone who is blind by birth; no description would be adequate.) However, Allah (swt) is able to create more than these basic colours. Although, unless He so wills, we will never be able to have a grasp that which is beyond what He has willed for us to know.

All that we have just mentioned belongs to that knowledge that Allah (swt) has allotted us in this world. But, one point deserves particular attention; because Allah's power and might is infinite, anything can happen, and at any time, by His will. Allah's Messenger, the Prophet Muhammad (saas) also referred to the eternal power of Allah (swt) when he said, "The seven heavens and the seven earths are no more in Allah's Hand than a mustard seed in the hand of one of you." Allah (swt) explains the infiniteness of His knowledge in the Qur'an as follows:

If all the trees on earth were pens and all the sea, with seven more seas besides, was ink Allah's words still would not run dry. Allah is Almighty, All-Wise. (Sura Luqman: 27)

In brief, no matter how hard we strive to do so, we cannot possibly come to grasp the extent of Allah's knowledge, because it is unlimited. We can comprehend it only as far as Allah (swt) permits us to do so:

Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Sura al-Baqara: 255)



Deep Thinking

Have you ever thought about the fact that you did not exist before you were conceived and then born into the world and that you have come into existence from mere nothingness?

Have you ever thought about how the flowers you see in your living room everyday come out of pitch black, muddy soil with fragrant smells and are as colourful as they are?

Have you ever thought about how mosquitoes, which irritat-

ingly fly around you, move their wings so fast that we are unable to see them?

Have you ever thought about how the peels of fruits such as bananas, watermelons, melons and oranges serve as wrappings of high quality, and how the fruits are packed in these wrappings so that they maintain their taste and fragrance?

Have you ever thought about the possibility that while you are asleep a sudden earthquake could raze your home, your office, and your city to the ground and that in a few seconds you could lose everything of the world you possess?

Have you ever thought of how your life passes away very quickly, and that you will grow old and become weak, and slowly lose your beauty, health and strength?

Have you ever thought about how one day you will find the angels of death Allah appointed before you and that you will then leave this world?

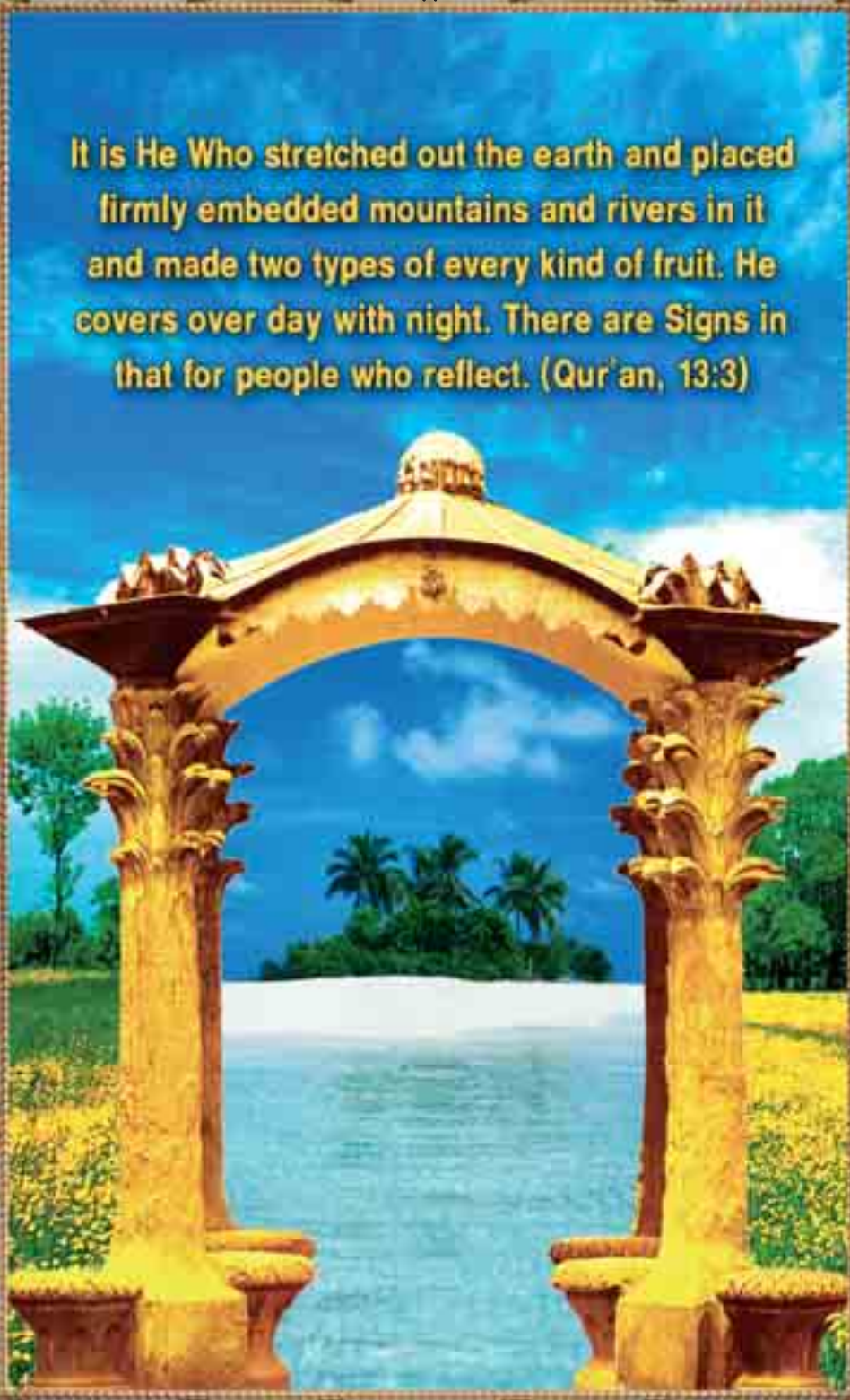
Well, have you ever thought about why people are so attached to a world from which they will soon depart when what they basically need is to strive for the hereafter?

Man is a being whom Allah furnishes with the faculty of thought. Yet, most people do not use this very important faculty as they should. In fact, some people almost never think.

In truth, each person possesses a capacity for thought of which even he himself is unaware. Once man begins to use this capacity, facts he has not been able to realise until that very moment begin to be uncovered for him. The deeper he goes in reflection, the more his capacity to think improves, and this is possible for everyone. One just has to realise that one needs to reflect and then to strive hard.

Someone who does not think will remain totally distant from truths and lead his life in self-deception and error. As a result, he will not grasp the purpose of the creation of the world, and the reason for his existence on the earth. Yet, Allah has created everything with a purpose. This fact is stated in the Qur'an as follows:

We did not create the heavens and the earth and everything be-


It is He Who stretched out the earth and placed
firmly embedded mountains and rivers in it
and made two types of every kind of fruit. He
covers over day with night. There are Signs in
that for people who reflect. (Qur'an, 13:3)

tween them as a game. We did not create them except with truth but most of them do not know it. (Surat ad-Dukhan: 38-39)

Did you suppose that We created you for amusement and that you would not return to Us? (Surat al-Muminun: 115)

Therefore, each person needs to ponder the purpose of creation, first as it concerns him himself, and then as it pertains to everything he sees in the universe and every event he experiences throughout his life. Someone who does not think, will understand the facts only after he dies, when he gives account before Allah, but then it will be too late. Allah says in the Qur'an that on the day of account, everybody will think and see the truth:

That day Hell is produced, that day man will remember; but how will the remembrance help him?

He will say, "Oh! If only I had prepared in advance for this life of mine!" (Surat al-Fajr: 23-24)

The truth can be told to a person in many different ways; it can be shown by the use of details, pieces of evidence and by every means. Yet, if this person does not think over this truth on his own, sincerely and honestly with the purpose of comprehending the truth, all these efforts are useless. For this reason, when the messengers of Allah communicated the message to their people, they told them the truth clearly and then summoned them to think.

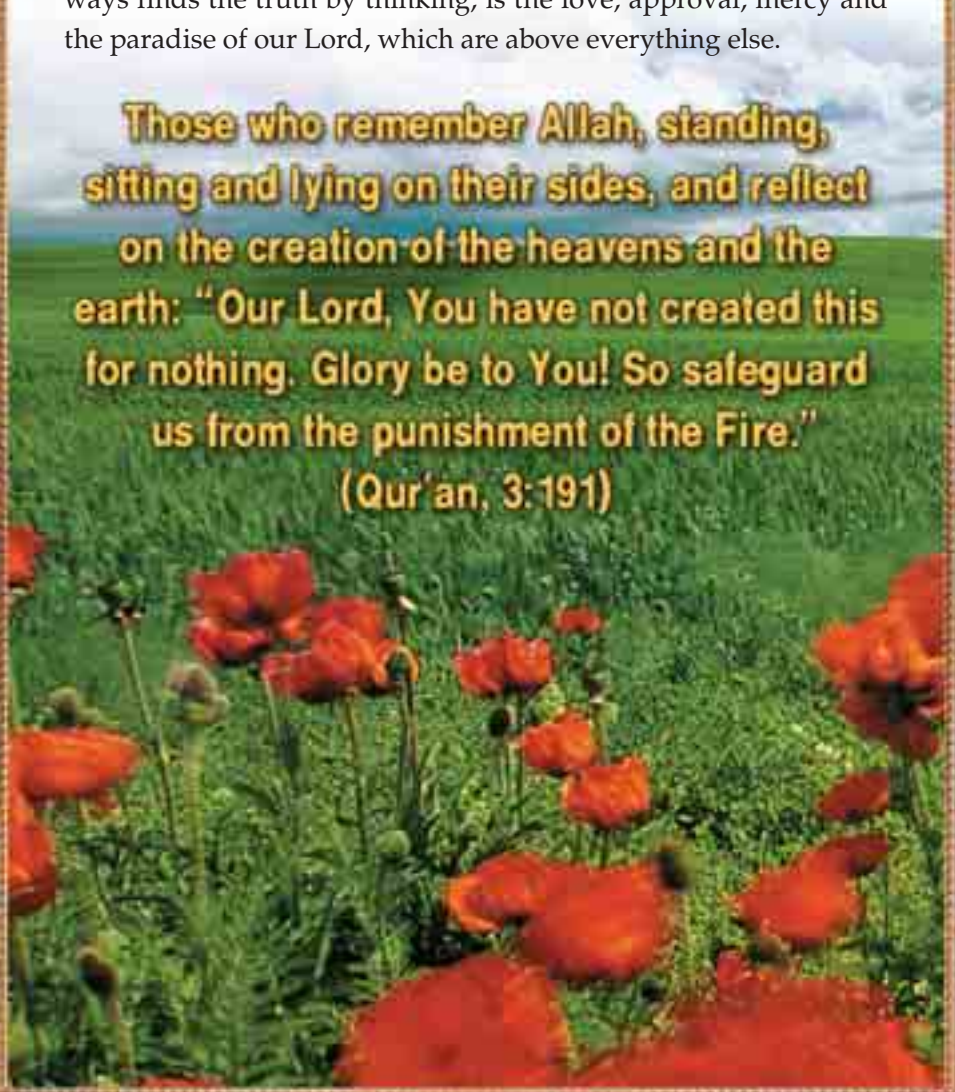
While Allah has given us a chance in the life of this world to reflect and derive conclusions from our reflections, to see the truth will bring us great gain in our life in the hereafter. For this reason, Allah has summoned all people, through His prophets and books, to reflect on their creation and on the creation of the universe:

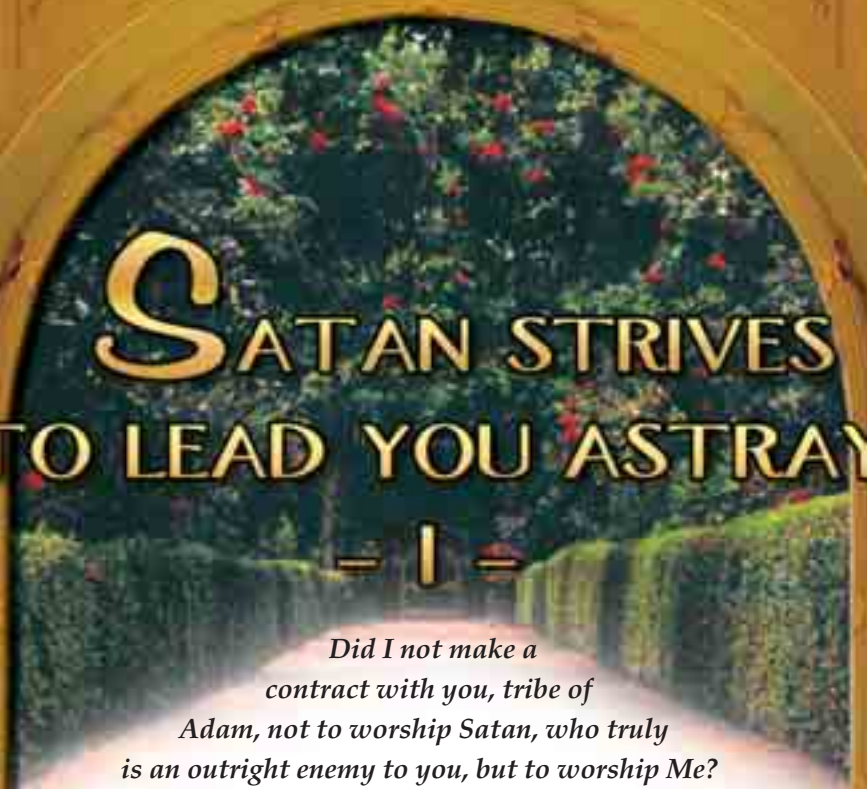
Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord. (Surat ar-Rum: 8)

A man who reflects grasps the secrets of Allah's creation, the truth of the life of this world, the existence of hell and paradise, and the inner truth of matters. He gets a deeper understanding of the im-

portance of being a person with whom Allah is pleased, and so he lives religion as is its due, recognises Allah's attributes in everything he sees, and begins to think not according to what the majority of people demand but as Allah commands. As a result, he takes pleasure from beauty much more than others do, and does not suffer distress from baseless misapprehensions and worldly greed.

These are only a few of the beautiful things a person who thinks will gain in the world. The gain in the hereafter of someone who always finds the truth by thinking, is the love, approval, mercy and the paradise of our Lord, which are above everything else.





SATAN STRIVES TO LEAD YOU ASTRAY

- I -

Did I not make a contract with you, tribe of Adam, not to worship Satan, who truly is an outright enemy to you, but to worship Me? That is a straight path. He has led numerous people among you into error. Why did you not use your intellect? (Surah Ya Sin: 60-62)

You have an enemy whose only aim is to keep you far from Allah, His religion and the Qur'an. He does not relent from his plot even for a moment; lying in ambush, he awaits the opportunity to fulfil his task. He is able to see you from where you cannot see him and tries thousands of methods to entrap you. One of his characteristics is that he is stealthy. His methods, tactics and tricks may vary from one person to next. The tactics he employs may also depend on the time, place and conditions. This enemy of ours is Satan, the being who was driven from the sight of Allah.

ARTICLES -I-

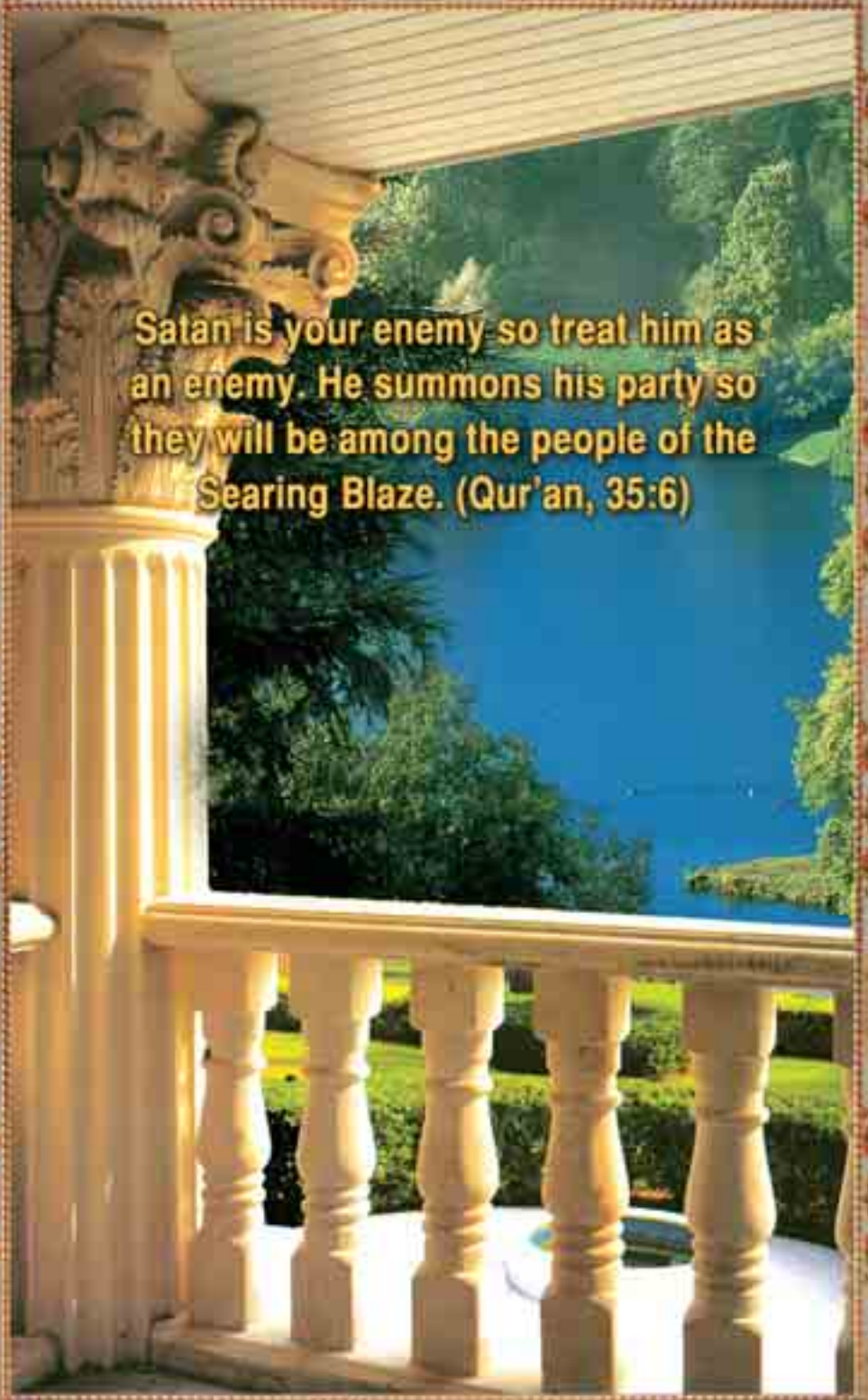
Contrary to what the majority of people think, Satan is not an imaginary being. As a part of the test in this world, one needs to be always watchful against Satan. Because, revolting against Allah, Satan swore to lead His servants astray. Allah relates the rebellious behaviours of the devil in the Qur'an as follows:

We created you and then formed you and then We said to the angels, "Prostrate before Adam," and they prostrated—except for Iblis. He was not among those who prostrated. He (Allah) said, "What prevented you from prostrating when I commanded you to?" He (Satan) replied, "I am better than him. You created me from fire and You created him from clay." He (Allah) said, "Descend from Heaven. It is not for you to be arrogant in it. So get out! You are one of the abased." He (Satan) said, "Grant me a reprieve until the day they are raised up." He (Allah) said, "You are one of the reprieved." He (Satan) said, "By Your misguidance of me, I will lie in ambush for them on Your straight path. Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them thankful." He (Allah) said, "Get out of it, reviled and driven out. As for those of them who follow you, I will fill up Hell with every one of you." (Surat al-A'raf: 11-18)

As is made clear in the above verses, Satan is the most avowed enemy of mankind. This being will also try to mislead you by arousing in you sinful desires. However, an important point should be noted here; as is stated in the verses above, the major goal of Satan is to make you, along with the rest of mankind, follow him. The accursed Satan will not relent until you enter Hell.

There is yet an even more important fact to remember: Satan does not possess any power independent of Allah. Allah created him, and he is completely under His control. He is a servant of Allah, and can only act with His permission. He is charged with the task of helping to distinguish those who truly believe from those who do not. He can only act under Allah's Will. When the time granted to him expires, he will be thrown into Hell together with those he had led astray:

(Allah said): I will fill up Hell with you and every one of them


Satan is your enemy so treat him as
an enemy. He summons his party so
they will be among the people of the
Searing Blaze. (Qur'an, 35:6)

who follows you. (Surah Sâd: 85)

Therefore, Satan does not actually have any power over believers. As Allah stresses in the following verse, he has power only over those who do not truly and sincerely believe:

He (Satan) said, "My Lord, because You misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them, except Your servants among them who are sincere." (Surat al-Hijr: 39-40)

Satan cannot lead a man, whom Allah created as a believer, to go astray from the right path. Of course, believers are always prone to make mistakes. However, they never despair of Allah's mercy, but immediately take refuge in Him and repent with sincerity. Allah informs us in the Qur'an of those over whom Satan can exert his power:

He has no authority over those who believe and put their trust in their Lord. He only has authority over those who take him as a friend and associate others with Allah. (Surat an-Nahl: 99-100)



Satan Strives To Lead You Astray - 1

Satan wishes to lead you to become insolent, arrogant and disobedient to Allah, just as he himself is. He commands you to do evil, to perform acts that are not pleasing to Allah and to say of Allah that about which you have no knowledge. He tries to hinder you from assessing Allah's true grandeur and might. Allah draws attention to this danger in the Qur'an as follows:

> **Mankind! Eat what is good and lawful on the earth. And do not follow in the footsteps of Satan. He truly is an outright enemy to you. He only commands you to do evil and indecent acts and to say about Allah what you do not know. (Surat al-Baqara: 168-169)**

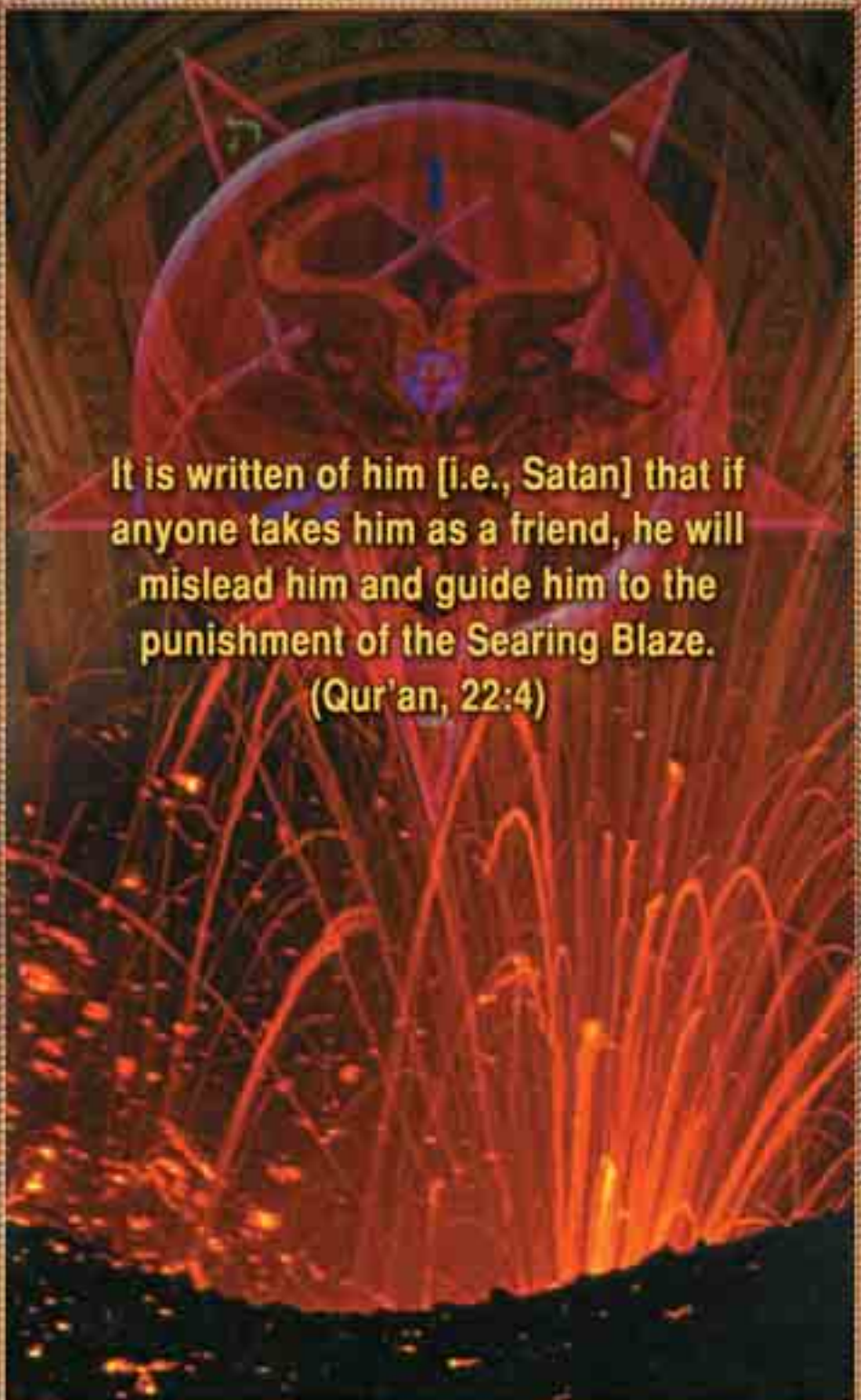
His main endeavour is to fill mankind with constant fear of poverty, a goal which he is able to accomplish once he has made them forget about the hereafter. Unaware that everything is under Allah's control, and that no one can prevent any good if Allah wills it, these people live completely irresponsibly, leading them to commit all sorts of offences against Allah:

> **Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing. (Surat al-Baqara: 268)**

Satan's primary tactic is deviousness. Indeed, Allah describes this stealth **"... the insidious whisperer who whispers (evil) in people's breasts."** (Surat an-Nas: 4-5) As the verse makes clear, Satan, who approaches people deceptively, busies people with idle and trivial matters and makes their wrongdoings seem fair to them:

> **If only they had humbled themselves when Our violent force came upon them! However, their hearts were hard and Satan made what they were doing seem attractive to them. (Surat al-An'am: 43)**

More importantly, these people, whose hearts are hardened and who assume themselves to be on the right path, though in fact they are misled, lead themselves still further from Allah's revelations. Forsaking Allah, they hold Satan dear, follow his path, and thus, grow even more insolent.


It is written of him [i.e., Satan] that if anyone takes him as a friend, he will mislead him and guide him to the punishment of the Searing Blaze.
(Qur'an, 22:4)

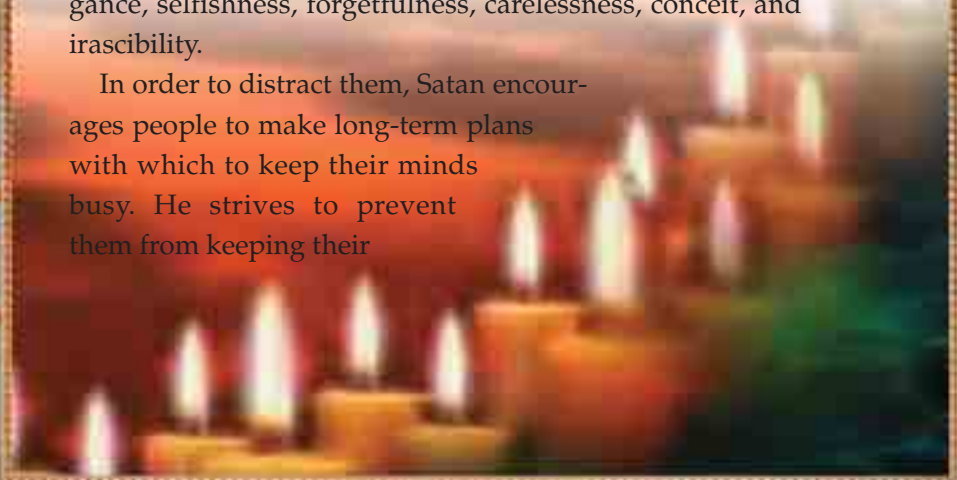
SATAN STRIVES TO LEAD YOU ASTRAY

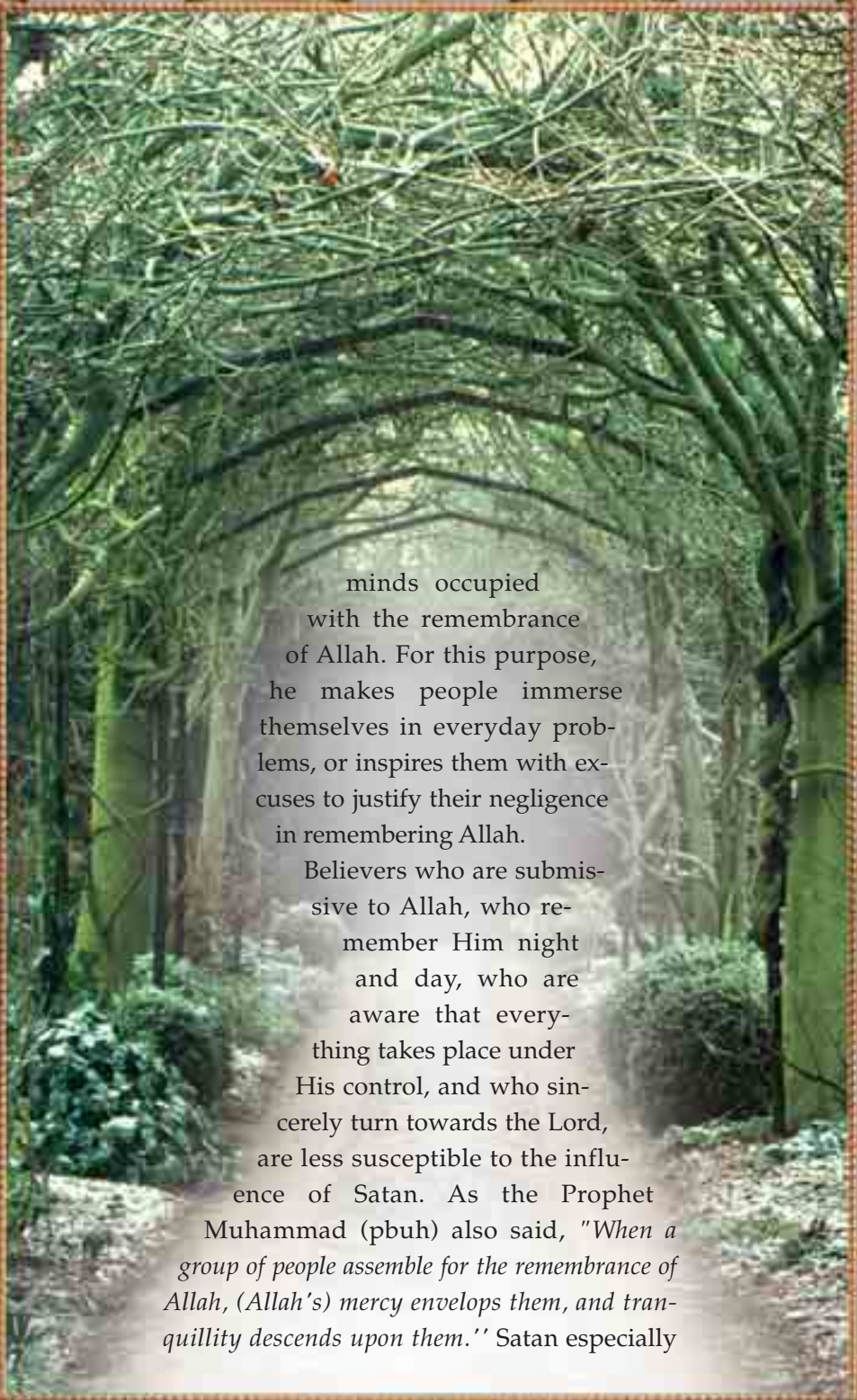
- II -

Satan will employ different methods for different people, and will target people's weaknesses in order to lead them astray. Throughout history, Satan has approached each person with a different tactic. He ensures that a person who is already distant from religion distances himself still further by making the life of this world seem alluring to him. He makes him forget about the Day of Judgment, and thus, manages to keep him far from the true religion all through his life.

All the while, he does not neglect to approach the believers. In order to hinder believers from worshipping Allah sincerely, he strives to stop them from engaging in deeds done to earn Allah's consent. He endeavours to weaken their values. Disguising the true nature of their evil, he tempts believers into succumbing to arrogance, selfishness, forgetfulness, carelessness, conceit, and irascibility.

In order to distract them, Satan encourages people to make long-term plans with which to keep their minds busy. He strives to prevent them from keeping their





minds occupied with the remembrance of Allah. For this purpose, he makes people immerse themselves in everyday problems, or inspires them with excuses to justify their negligence in remembering Allah.

Believers who are submissive to Allah, who remember Him night and day, who are aware that everything takes place under His control, and who sincerely turn towards the Lord, are less susceptible to the influence of Satan. As the Prophet Muhammad (pbuh) also said, *"When a group of people assemble for the remembrance of Allah, (Allah's) mercy envelops them, and tranquillity descends upon them.''* Satan especially

strives to make people neglect remembrance of Allah. Indeed, he has a particular influence over those who do not fear Allah:

> **Satan has gained mastery over them and made them forget the remembrance of Allah. Such people are the party of Satan. No indeed! It is the party of Satan who are the losers. (Surat al-Mujadala: 19)**

Disbelievers are the people who have taken Satan as their friend and adopted his system. With such a mindset, adherence to Satan and the hatred and hostility they feel for one another become unavoidable. However, Satan also strives to stir up hatred among believers. In doing so, he aims to weaken the believers' will and deter them from obeying Allah. Allah has warned His servants against this danger and showed them the ways to avoid it:

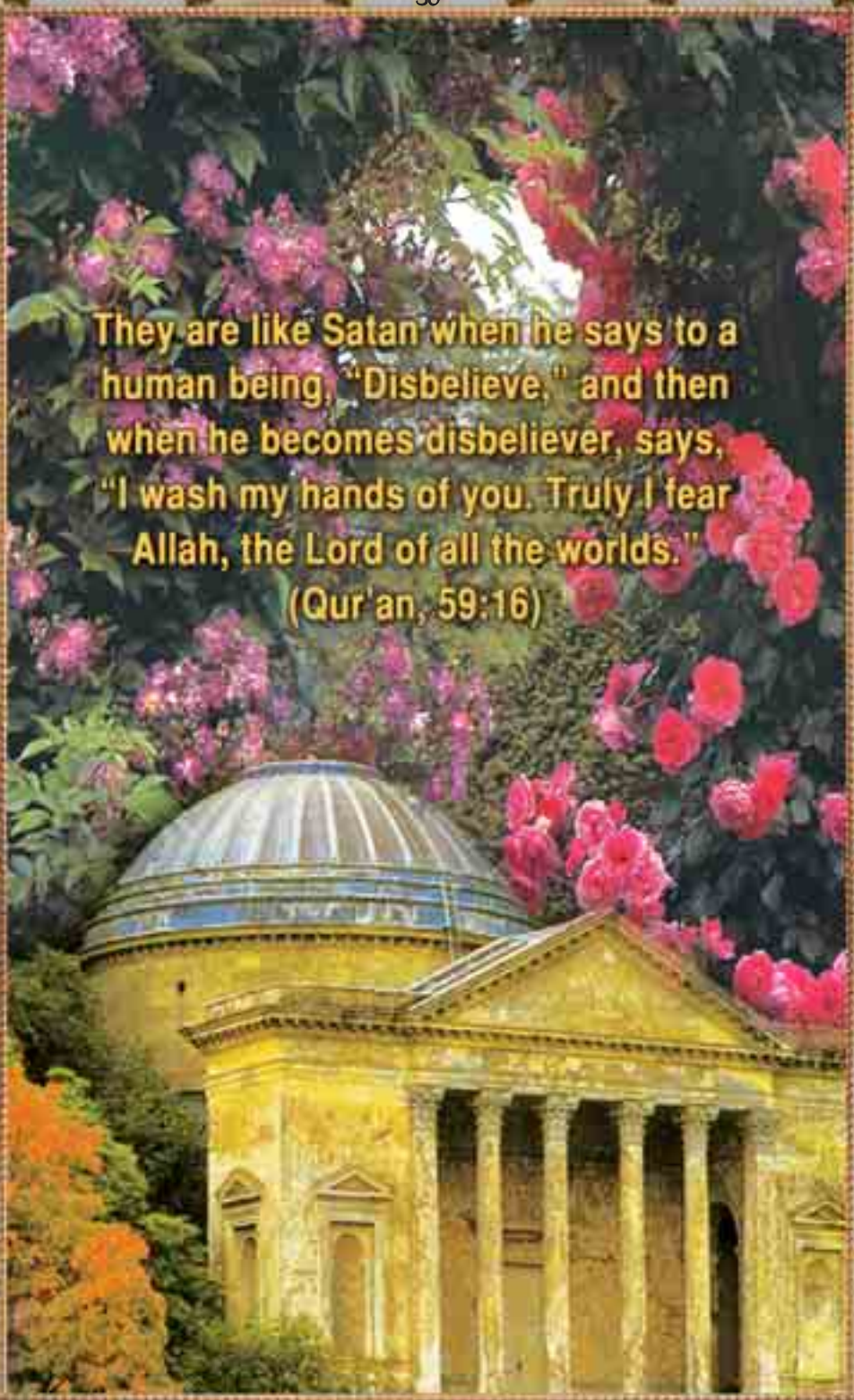
> **Say to My servants that they should only say the best. Satan wants to stir up trouble between them. Satan is an outright enemy to man. (Surat al-Isra': 53)**

Contrary to the common perception, Satan is not a being that appears now and then. He follows you wherever you go, or in whatever you do. He is resolved to this struggle so long as you live.

A person who forgets the existence of Satan is apt to misidentify his temptations. Therefore, he may be easily deceived into believing that these temptations are his own thoughts. He may simply fail to grasp that this cunning inner voice is the voice of Satan. However, true believers are granted with the wisdom and insight to distinguish the voice of Satan from that of their conscience. Allah has informed them how to protect themselves from the whispers and provocations of Satan:

> **If an evil impulse from Satan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing. As for those who perform their duty, when they are bothered by visitors from Satan, they remember and immediately see clearly. (Surat al-A'raf: 200-201)**

One of the most effective methods which Satan frequently resorts to in order to lead people astray is to make them "forget." Satan's main strategy, therefore, is to make people forget about their responsibilities to Allah. He strives to hinder good deeds by making us forget that


They are like Satan when he says to a human being, "Disbelieve," and then when he becomes disbeliever, says, "I wash my hands of you. Truly I fear Allah, the Lord of all the worlds."
(Qur'an, 59:16)

Allah encompasses us from all around, that we are subject to fate, and that we will die and have to give an account of our actions in Allah's presence.

Satan does not want people to be thankful to Allah. That is why he tries to make them forget that everything around us is a favour from Allah. By making the life of this world seem alluring, and making them forget the existence of the hereafter, he strives to deceive people. He endeavours to make people forget that there is an absolute good in everything that happens, and especially in unexpected events. The reality of fate and the need of putting one's trust in Allah are other key factors he tries to make people forget.

In the Qur'an, Allah draws our attention several times to the fact that with his inculcations, Satan can affect a human's mind and thus make him to forget:

When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if Satan should ever cause you to forget, once you remember, do not stay sitting with the wrongdoers. (Surat al-An'am: 68)

"... No one made me forget to remember it except Satan. It found its way into the sea in an amazing way." (Surat al-Kahf: 63)

... but Satan made him forget to remind his lord, and so he stayed in prison for several years. (Surah Yusuf: 42)

Despite all these acts of Satan, he is a being entirely under Allah's control and he has no power over true servants of Allah. After all, Allah created Satan and, willingly or not, he is subject to Him. He can perform his acts only with His permission. Unless Allah wills, he is incapable of doing any of them. No matter what Satan does, he can mislead only deniers. On the other hand, his actions against those with faith only help to reinforce their commitment:

… so that He can make what Satan insinuates a trial for those with sickness in their hearts and for those whose hearts are hard—the wrongdoers are entrenched in hostility—and so that those who have been given knowledge will know it is the truth from their Lord and have faith in it and their hearts will be humbled to Him. Allah guides those who have faith to a straight path. (Surat al-Hajj: 53-54)

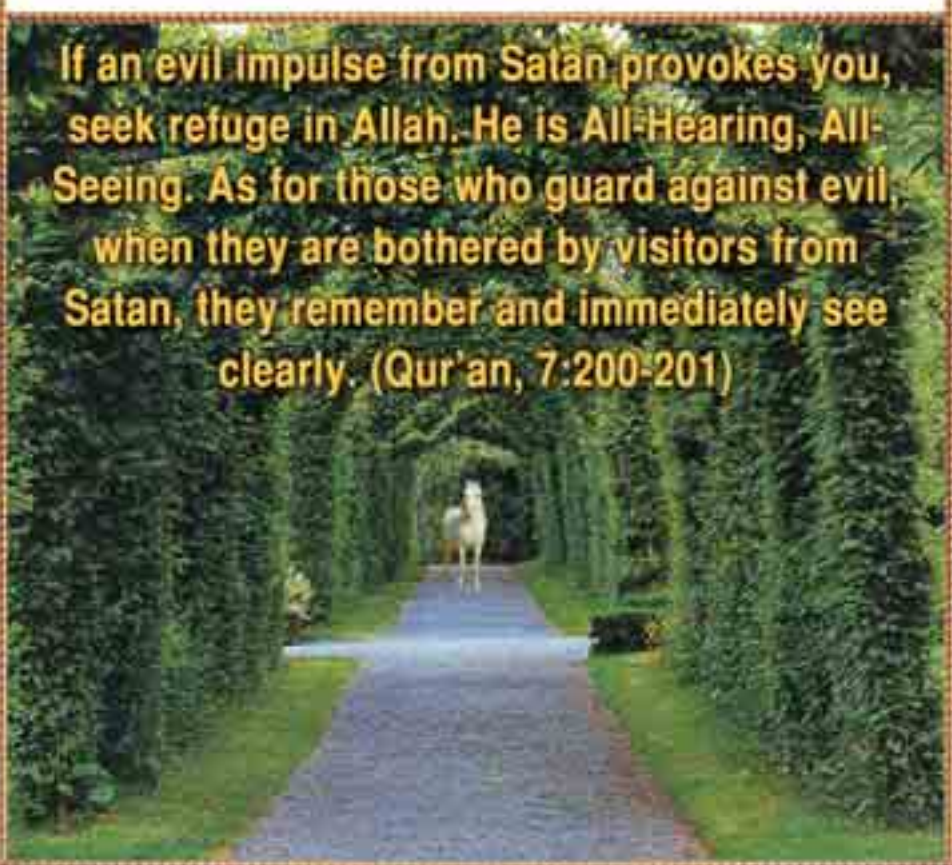
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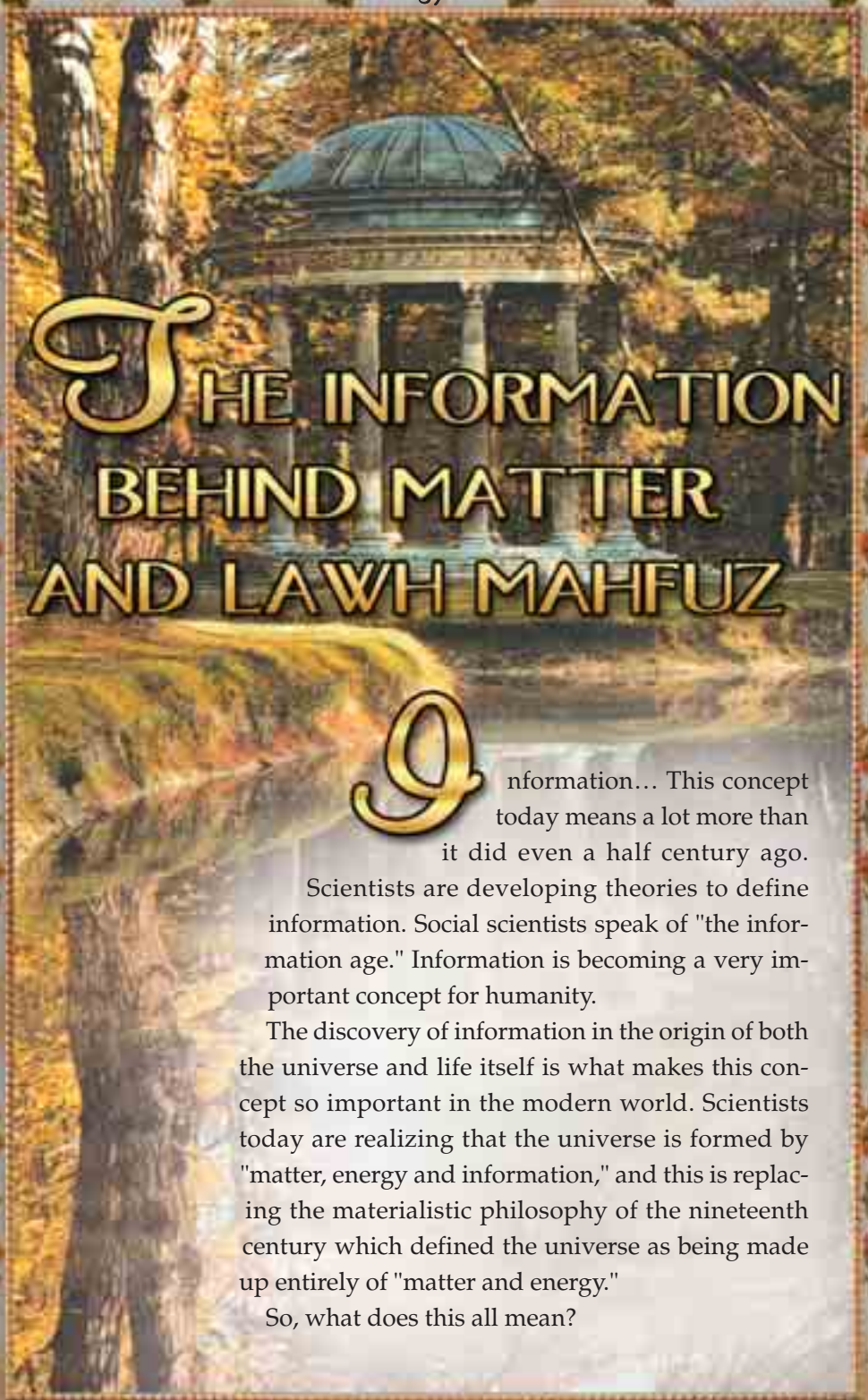
Allah has revealed to us that Satan actually has no power. It is only the disbelievers that he can capture under this influence. This is made clear in the Qur'an:

Iblis was correct in his assessment of them and they followed him, except for a group of the believers. He had no authority over them except to enable Us to know those who believe in the hereafter from those who are in doubt about it. Your Lord is the Preserver of all things. (Surah Saba': 20-21)

On the other hand, believers do not lend an ear to the temptations of Satan but immediately take refuge in Allah, as they are commanded in the Qur'an:

If an evil urge from Satan eggs you on, seek refuge in Allah... (Surah Fussilat: 36)



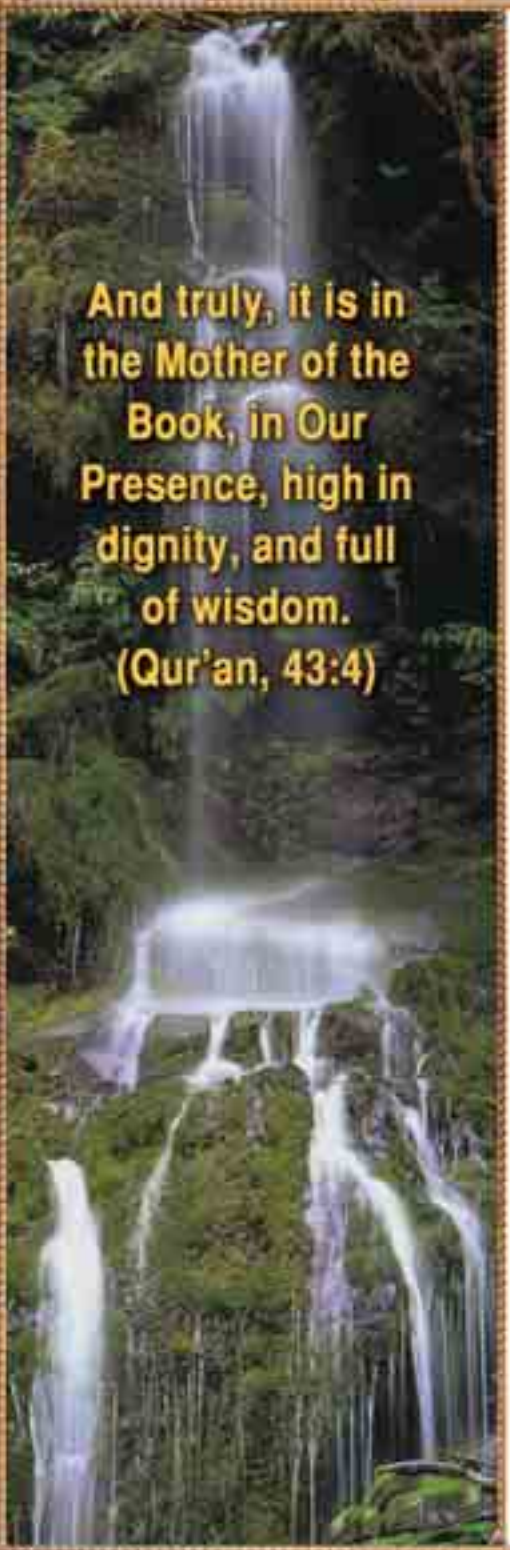


The Information Behind Matter and Lawh Mahfuz

Information… This concept today means a lot more than it did even a half century ago. Scientists are developing theories to define information. Social scientists speak of "the information age." Information is becoming a very important concept for humanity.

The discovery of information in the origin of both the universe and life itself is what makes this concept so important in the modern world. Scientists today are realizing that the universe is formed by "matter, energy and information," and this is replacing the materialistic philosophy of the nineteenth century which defined the universe as being made up entirely of "matter and energy."

So, what does this all mean?

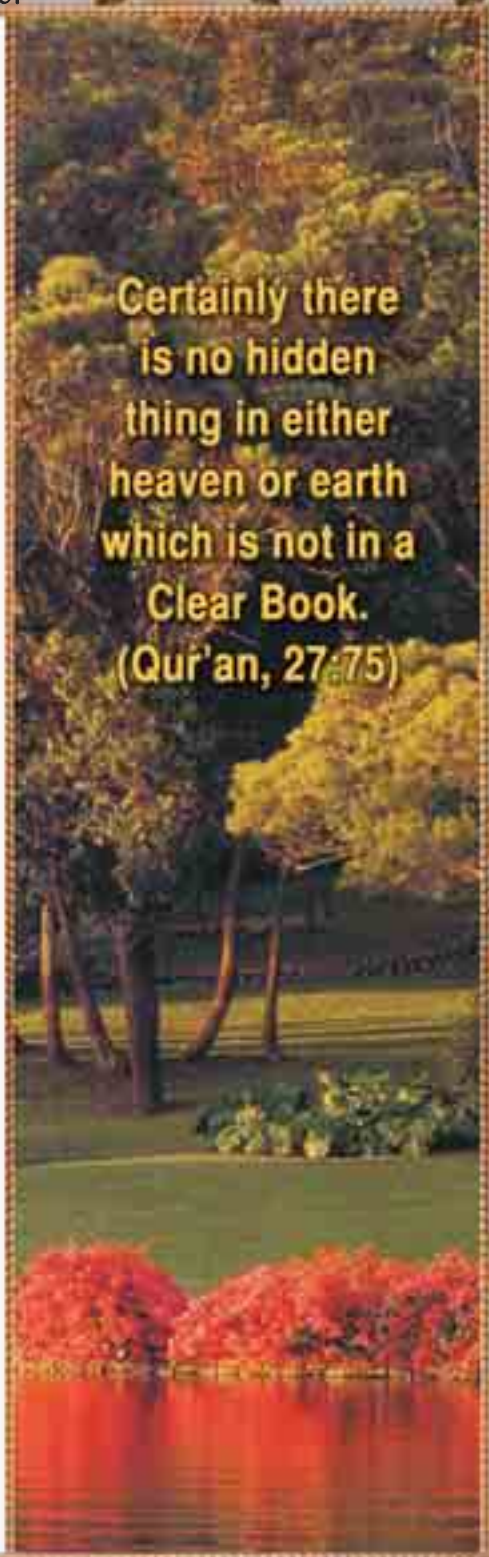


Let's explain through an example, that of DNA. All living cells function according to the genetic information in the double helix structure of DNA. Our bodies are also formed by trillions of cells each with its own DNA, and all the functions of our bodies are registered in this giant molecule. Our cells use protein codes inscribed in the DNA to produce new proteins. The information that our DNA possesses is so large that if you wanted to write it down, it would fill up 900 volumes of encyclopedias, cover-to-cover!

So what is DNA made up of? Fifty years ago, scientists would have replied that DNA is formed by nucleic acids called nucleotides and the chemical bonds holding these nucleotides together. In other words, they used to list only the material elements of the DNA. But today, scientists have a different answer: DNA is composed of atoms, molecules, chemical bonds and, most importantly, information.

It's just like a book. We

would be quite mistaken to say that a book is only made up of paper, ink and binding for, alongside these materials, it is the information that truly makes it a book. It is information which separates a volume of the *Encyclopedia Britannica* from a book formed by randomly arranged letters like ABICLDIXXGGSDLL. Both have paper, ink and binding, but one has information while the other does not. The source of information is the author of that book, a mind with consciousness. Therefore we can't deny that the information in DNA was placed there by an intelligent being.



The Information Dead End Of Evolutionary Theory And Materialism

The discovery of this fact has sent materialist philosophy and Darwinism, its application to the natural sciences, into a dead end, because materialist philosophy claims that all living things are formed by matter alone and that genetic information appeared somehow by "chance." This is like

saying that a book could be formed from a random assemblage of paper and ink.

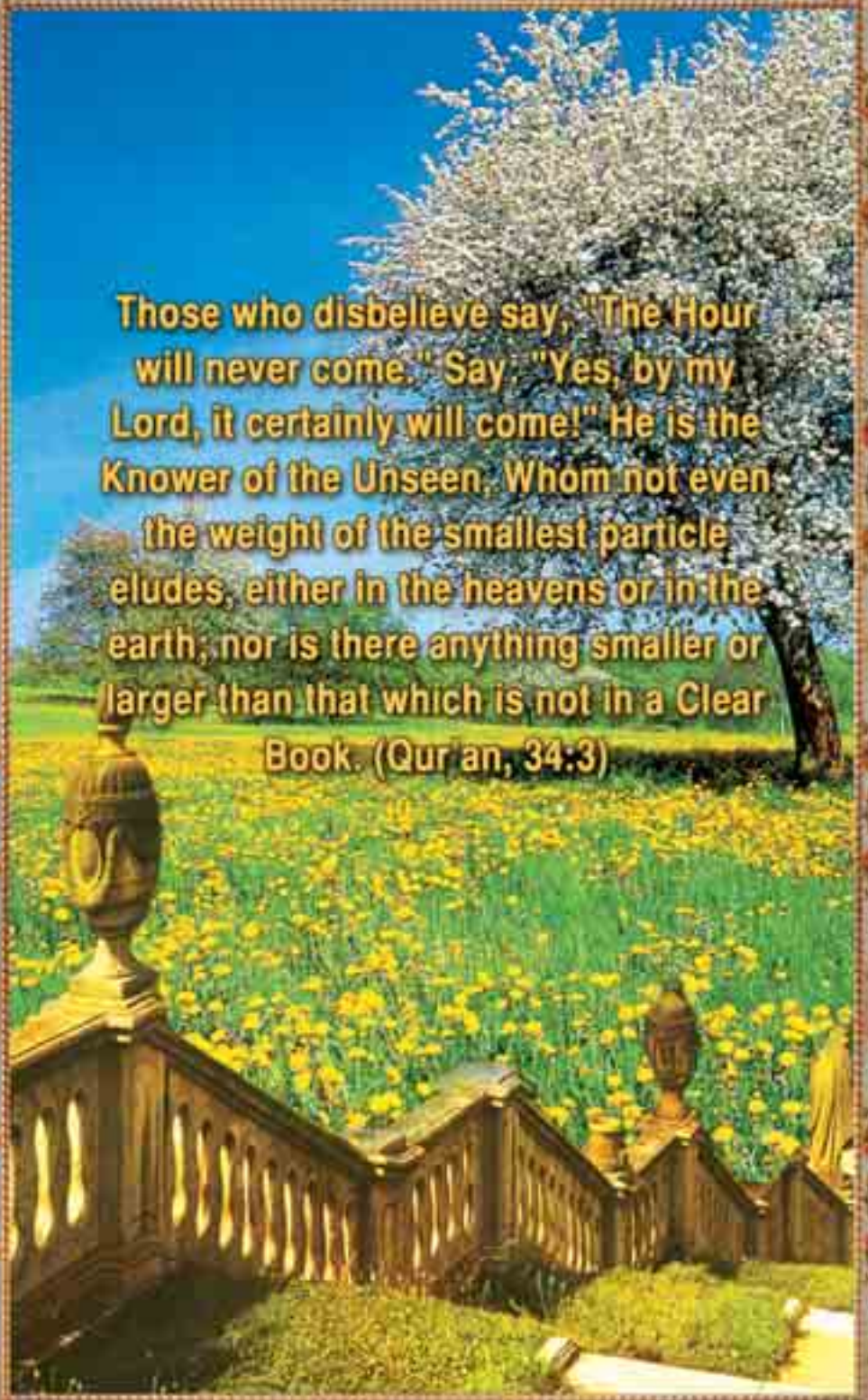
Materialism subscribes to the theory of "reductionism," which claims that information can ultimately be reduced to matter. For this reason, materialists say that there's no need to look for any source of information besides matter. But this assertion has been proven to be in error, and even materialists have started to owe up to this truth.

One of the leading defenders of the theory of evolution, George C. Williams, pointed in a 1995 essay to the mistake of materialism (reductionism), that is, assuming everything to consist of materials:

> Evolutionary biologists have failed to realize that they work with two more or less incommensurable domains: that of information and that of matter… These two domains will never be brought together in any kind of the sense usually implied by the term "reductionism." … The gene is a package of information, not an object... In biology, when you're talking about things like genes and genotypes and gene pools, you're talking about information, not physical objective reality... This dearth of shared descriptors makes matter and information two separate domains of existence, which have to be discussed separately, in their own terms.[1]

Stephen C. Meyer, a philosopher of science from the Cambridge University and who is critical of the theory of evolution as well as materialism, says in an interview:

> One thing I do in classes to get this idea across the students is that I hold up two computer disks. One is loaded with software, the other one is blank. And I ask, "What is the difference in mass between these two computer disks as a result of the difference in the information content that they possess"? And of course the answer is zero, none, there is no difference as a result of the information. That is because information is a massless quantity. Information is not a material entity.
>
> Then how can any materialistic explanation explain its origin? How can any material cause explain its origin?... This creates a fundamental challenge to the materialistic evolutionary scenarios.


Those who disbelieve say, "The Hour will never come." Say, "Yes, by my Lord, it certainly will come!" He is the Knower of the Unseen. Whom not even the weight of the smallest particle eludes, either in the heavens or in the earth; nor is there anything smaller or larger than that which is not in a Clear Book. (Qur'an, 34:3)

In the 19th century, we thought that there were two fundamental entities of science: Matter and energy. At the beginning of the 21st century, we now recognize that there is a third fundamental entity, and it is information. It is not reducible to matter; it is not reducible to energy.[2]

All theories put forward in the twentieth century to reduce information to matter—like the random origin of life, self-organization of matter, the biological theory of evolution that has tried to explain species' genetic information through the mechanism of mutation and natural selection— have failed. Professor Phillip Johnson, a leading critic of Darwinism, wrote:

The real duality at every level of biology is the duality of matter and information. The philosophers of mind-science fail to understand the true nature of information because they assume that it is produced by a material (i.e. Darwinian) process and hence is not something fundamentally different from matter. But this is merely a prejudice that would be swept away by unbiased thinking.[3]

As Johnson states, "information is not matter, although it is imprinted on matter. It comes from elsewhere, from an intelligence...." Dr. Werner Gitt, a director and professor at the German Federal Institute of Physics and Technology, expressed much the same thought:

A coding system always entails a nonmaterial intellectual process. A physical matter cannot produce an information code. All experiences show that every piece of creative information represents some mental effort and can be traced to a personal ideagiver who exercised his own free will, and who is endowed with an intelligent mind.... There is no known law of nature, no known process and no known sequence of events which can cause information to originate by itself in matter...[4]

As we discussed above, a book is formed by paper, ink and the information it includes. The source of this information is the mind of the author.

And there is one more important point: This mind comes prior to

the material elements and it decides how to use them. A book first appears in the mind of the person who will write that book. The author makes logical connections and comes up with sentences. Later, in the second stage, he gives these ideas a material form. By using a typewriter or computer, he turns the information contained within his mind into letters. Later these letters go to a printing house and they make up a book.

So here, we can reach the following conclusion: "If matter includes information, then that material has been pre-organized by a mind possessing that information. First there was a mind, and then the owner of that mind turned that information into matter and thus created a design."

The Mind That Existed Before Matter

Therefore, the source of the information in nature cannot be the matter itself, as the materialists claim. The source of information is not matter, but rather a supra-material Mind. This Mind existed before matter. The Mind created, shaped and organized the entire material universe.

Biology isn't the only branch of science leading us to this conclusion. Twentieth century astronomy and physics also demonstrated the existence of an astonishing harmony and design, pointing to the existence of a Mind that existed before the universe and created it.

Israeli scientist Gerald Schroeder, who studied physics and biology in universities like the Massachusettes Institute of Technology (MIT), and the author of the book *The Science of God*, makes some important remarks on this subject. In his new book entitled *The Hidden Face of God: Science Reveals the Ultimate Truth*, he explains the conclusion reached by molecular biology and quantum physics as follows:

> A single consciousness, a universal wisdom, pervades the universe. The discoveries of science, those that search the quantum nature of subatomic matter, have moved us to the brink of a startling realization: all exis-


[Luqman told his son]: "My son,
even if something weighs as little
as a mustard-seed and is inside a rock
or anywhere else in the heavens
or earth, God will bring it out.
God is All-Pervading, All-Aware."
(Qur'an, 31:16)

tence is the expression of this wisdom. In the laboratories we experience it as information that first physically articulated as energy and then condensed into the form of matter. Every particle, every being, from atom to human, appears to represent a level of information, of wisdom.[5]

According to Schroeder, the scientific results of our age lead science and theology to meet at a common truth. This is the truth of Creation. Science is now re-discovering this truth that divine religions have actually taught to humanity for millennia.

Lawh Mahfuz (The Preserved Tablet)

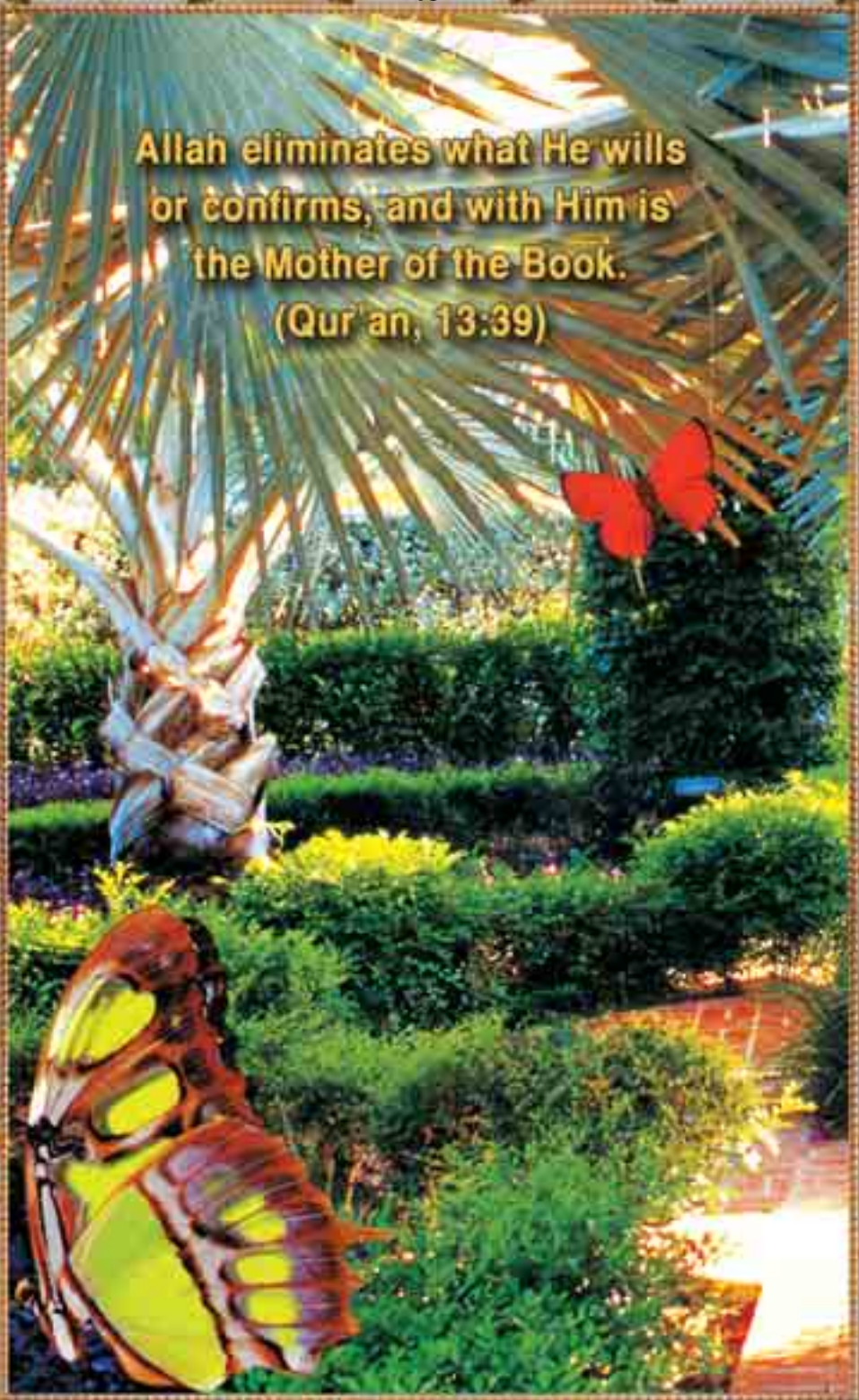
So far, we have looked at science's conclusions about the universe and the origin of living things. The conclusion is that the entire universe and life itself were created using a blueprint of magnificent information that existed before.

This conclusion reached by modern science is strikingly in agreement with a secret that was laid out in the Qur'an some 14 centuries ago. In the Qur'an, a book sent to people as a guide, God announced that the Lawh Mahfuz (the Preserved Tablet) existed before the creation of the universe and that it furthermore explained all creation and events in the universe.

The Lawh Mahfuz was "guarded" (*mahfuz*) so the things written there were not changed or spoiled. In the Qur'an, this is called "*Ommu al-Kitabi*" (The Mother of the Book), "*Kitabun Hafeethun*" (All-Preserving Book), "*Kitabin Maknoonin*" (Well-Protected Book) or just the book. It is also called *Kitabin min Qabli* (The Book of Decrees) since it also tells of the events that humanity will face.

In many verses, God tells about the characteristics of the Lawh Mahfuz. First of all, there is nothing missing from this book:

The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a Clear Book. (Qur'an, 6: 59)


Allah eliminates what He wills
or confirms, and with Him is
the Mother of the Book.
(Qur'an, 13:39)


It is indeed a Glorious Qur'an
preserved on a Tablet.
(Qur'an, 85:21)

One verse says that all life in the world is recorded in the Lawh Mahfuz:

There is no creature crawling on the earth or flying creature, flying on its wings, who are not communities just like yourselves—We have not omitted anything from the Book—then they will be gathered to their Lord. (Qur'an, 6: 38)

In another verse, it is stated that "on earth and in the heavens," in the entire universe, all creatures and things, including the smallest speck, are known by God and recorded in the Lawh Mahfuz:

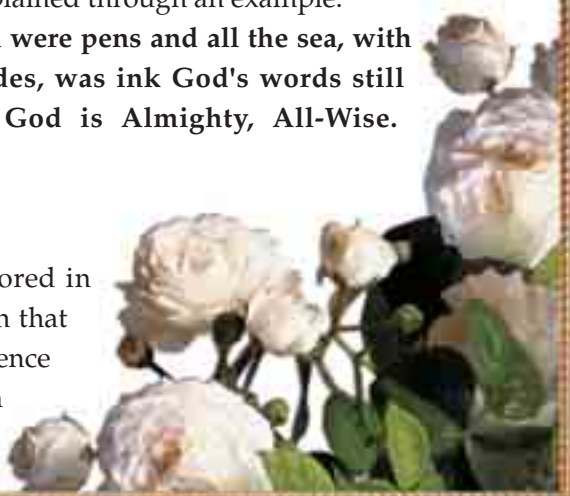
You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (Qur'an, 10: 61)

All information concerning humanity is in the Lawh Mahfuz, and this includes the genetic code of all people and their destinies:

Nonetheless they are amazed that a warner should have come to them from among themselves and those who disbelieve say, "What an extraordinary thing! When we are dead and turned to dust . . . ? That would be a most unlikely return!" We know exactly how the earth eats them away. We possess an all-preserving Book. (Qur'an, 50: 2-4)

The following verse states that God's words in the Lawh Mahfuz are endless, and this is explained through an example:

If all the trees on earth were pens and all the sea, with seven more seas besides, was ink God's words still would not run dry. God is Almighty, All-Wise. (Qur'an, 31: 27)



Conclusion

The facts that we explored in this article prove yet again that the findings of modern science confirm what religion

teaches to people. The materialist dogmatism that has been imposed on science is in fact rejected by science itself.

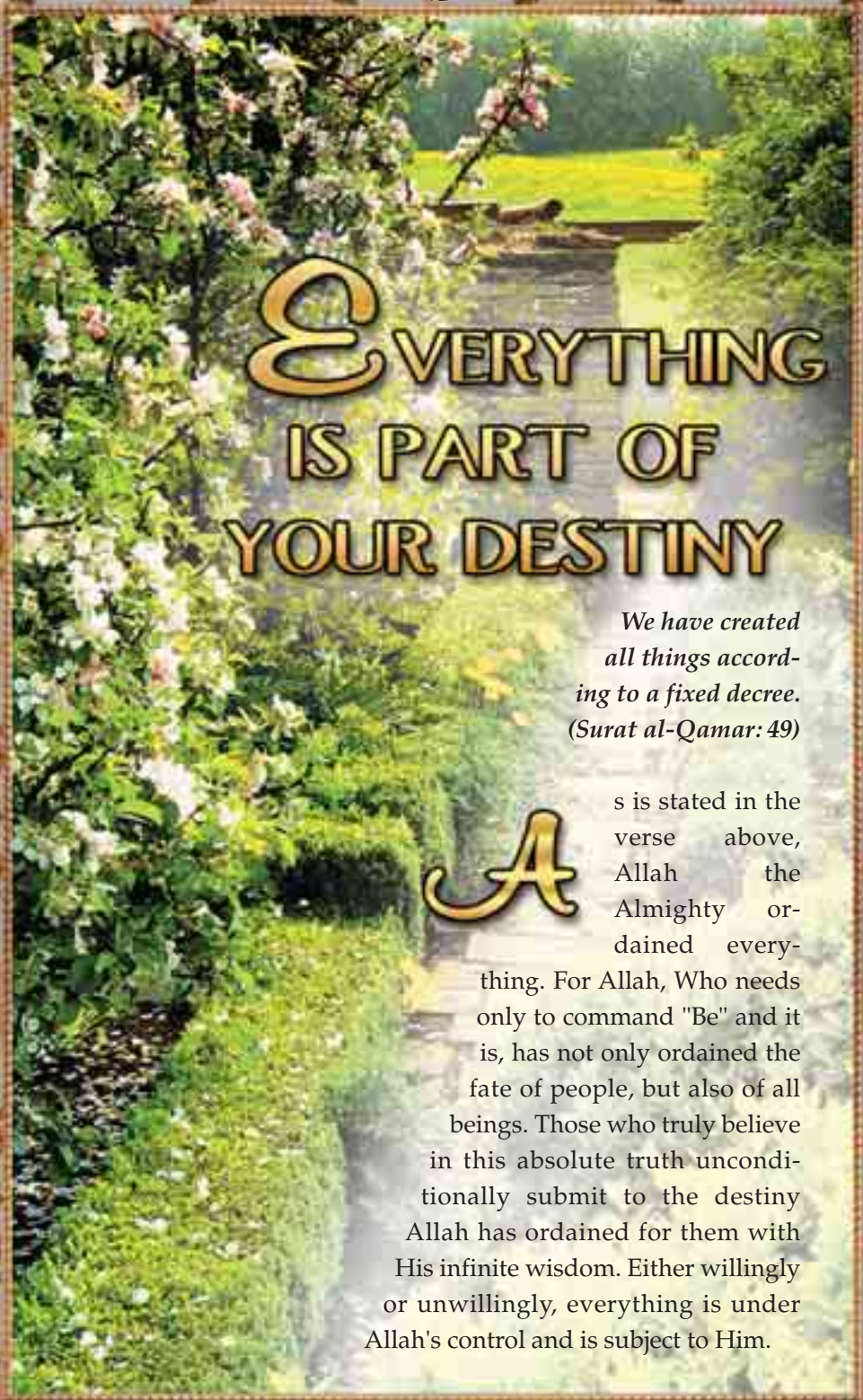
The conclusions of modern science about information serve to objectively demonstrate who is right in a dispute that has been raging for thousands of years. This dispute has been waged between materialist thought and religion. Materialist thought claims that matter is without beginning and that nothing existed before matter. Religion, on the other hand, states that God existed before matter, and that matter is created and ruled by God's endless knowledge.

The fact that this truth, which has been taught by divine religions—like Judaism, Christianity and Islam—since the dawn of history, has been proved by the findings of science, is an indication of the impending post-atheist age. Humanity is getting closer to realizing that God truly exists and He is the "All-Knowing." Just as reminded to people in the following verse of the Holy Qur'an:

Do you not know that God knows everything in heaven and earth? That is in a Book. That is easy for God. (Qur'an, 22: 70)

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1. George C. Williams, *The Third Culture: Beyond the Scientific Revolution*, (ed. John Brockman). New York, Simon & Schuster, 1995, pp. 42-43
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3. Phillip Johnson, *The Wedge of Truth: Splitting the Foundations of Naturalism*, Intervarsity Press, Illinois, 2000, p. 123
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EVERYTHING IS PART OF YOUR DESTINY

We have created all things according to a fixed decree. (Surat al-Qamar: 49)

As is stated in the verse above, Allah the Almighty ordained everything. For Allah, Who needs only to command "Be" and it is, has not only ordained the fate of people, but also of all beings. Those who truly believe in this absolute truth unconditionally submit to the destiny Allah has ordained for them with His infinite wisdom. Either willingly or unwillingly, everything is under Allah's control and is subject to Him.

Everything Is Part Of Your Destiny



However, people hold many errant opinions about fate. These opinions, mainly inspired by various deviant outlooks, are voiced without giving much thought to them. Moreover, they ignore that this is something that displeases Allah. They do not avoid using common catch phrases, lyrics or poems that imply a rejection of destiny. Evidencing this flawed understanding, nonsense phrases such as "to overcome destiny" or "to change destiny" come about. People who believe such notions consider their expectations and aspirations as "destiny," and, in their failure to realize that these are mere expectations, they assume that destiny has failed to proceed as ordained and thus been altered. Such irrational reasoning is typical of those who fail to have a true grasp of destiny.

Destiny is Allah's creation and infinite knowledge of all events, either past or future. Allah creates time and space from nothing, keeps them under His control, and is not Himself bound by them. Moment by moment, every detail of everything that occurs, or has or will occur, are predetermined in the sight of Allah.

Allah creates time and thus is not bound by it. Therefore, He does not merely watch what is happening and wait to see their consequences. In His sight, the beginning and conclusion of every event, and its respective position on the timeline of eternity, is known. Everything is determined and comprised in destiny. Therefore, man lacks the power to make any changes to it. Conversely, destiny is a decisive efficient factor over man. Every moment of his life is bound within it. A person cannot even step out of the boundaries of fate, let alone change it. This is similar to the case of an actor, who slips outside of a video-cassette, acquiring a separate existence to make deletions or additions to the scenes of the film in which he is an actor. This is certainly an illogical and impossible situation to expect.

Evidently, phrases such as "overcoming destiny " or "changing the course of destiny" are but fallacies. A person who says he has changed his destiny is actually uttering something he was destined to say.

For example, there may not be a ray of hope that a patient be restored to health. But, his unexpected recovery would neither mean that he overcame his fate, nor that it had been changed by his doctors. It just reveals that the time determined for him was not yet due. Like everything, this is, too, determined in the sight of Allah and a part of destiny:

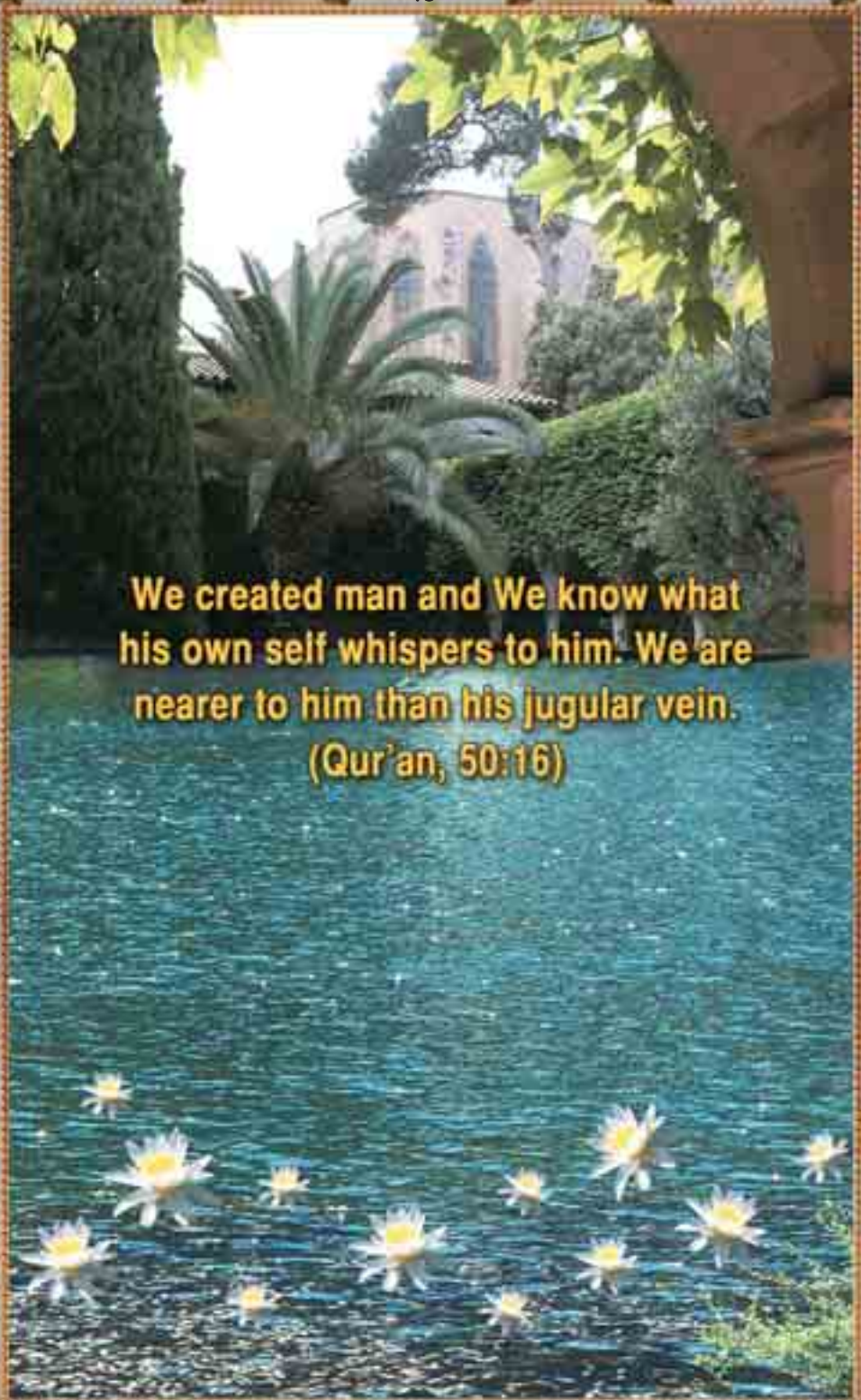
... And no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah. (Surah Fatir: 11)

No self can die except with Allah's permission, at a predetermined time... (Surah Al 'Imran: 145)

Being bound by time and space, it is unlikely for us to have a full grasp of fate because Allah creates us and our destinies, and He is unbounded by anything. Whatever happens to you, believe that Allah is entirely unbounded by time and space.

There is yet another fact you need to keep in mind: Allah plans




We created man and We know what
his own self whispers to him. We are
nearer to him than his jugular vein.
(Qur'an, 50:16)

all events in a way to benefit the religion and believers. This being the case, a person of faith always shows deference to the events he encounters. Forgetting or ignoring the fact that Allah ordains all situations in life is the greatest harm one can ever do to oneself; bringing nothing but deep distress. In any case, whether one acknowledges this fact or not, it does not change what is predestined for him; ultimately the course of all affairs is predetermined by fate:

Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allah. (Surat al-Hadid: 22)

As is also evident from this verse, whatever happens to someone is definitely predestined, and whether one believes in it or not does not alter this fact. All affairs taking place on the face of this earth, including the birth and death of every person, occurs by Allah's Will at just the predetermined time—not a moment before or later.

It is He Who created you from clay and then decreed a fixed term, and another fixed term is specified with Him... (Surat al-An'am: 2)

Since nothing happens either on earth or within people's souls without Allah's Will, always putting one's trust in Allah is a disposition that Allah demands from His servants. Also, this is what man is inherently inclined to:

Say: "Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust." (Surat at-Tawba: 51)

As Allah states in the verse **"... We test you with both good and evil as a trial. And you will be returned to Us."** (Surat al-Anbiya': 35), He puts believers to test in a number of ways. To this end, besides things that they deem good, other things that seem harmful to believers happen to them. Since everything is created by Allah's Will, they always yield the best results:

... It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know. (Surat al-Baqara: 216)

Those who have faith in Allah and follow His path always enjoy the security and peace of mind of being submissive to destiny. Nothing frightens or distresses a person who submits himself to his destiny. Allah will grant His believing servants a good life both in this world and beyond, and keep them under His protection as long as they seek His pleasure. However, Allah may not always reveal the good of something that happens in this world. Yet, it remains that which may be seemingly adverse may lead a believer attain a better reward in the hereafter. A believer who is seriously ill, for instance, does not feel grief for what he experiences. On the contrary, he sees his disease as a way to get nearer to his Lord. The most important thing to remember is that Allah plans all events to protect His true servants and to enable them to earn Paradise.

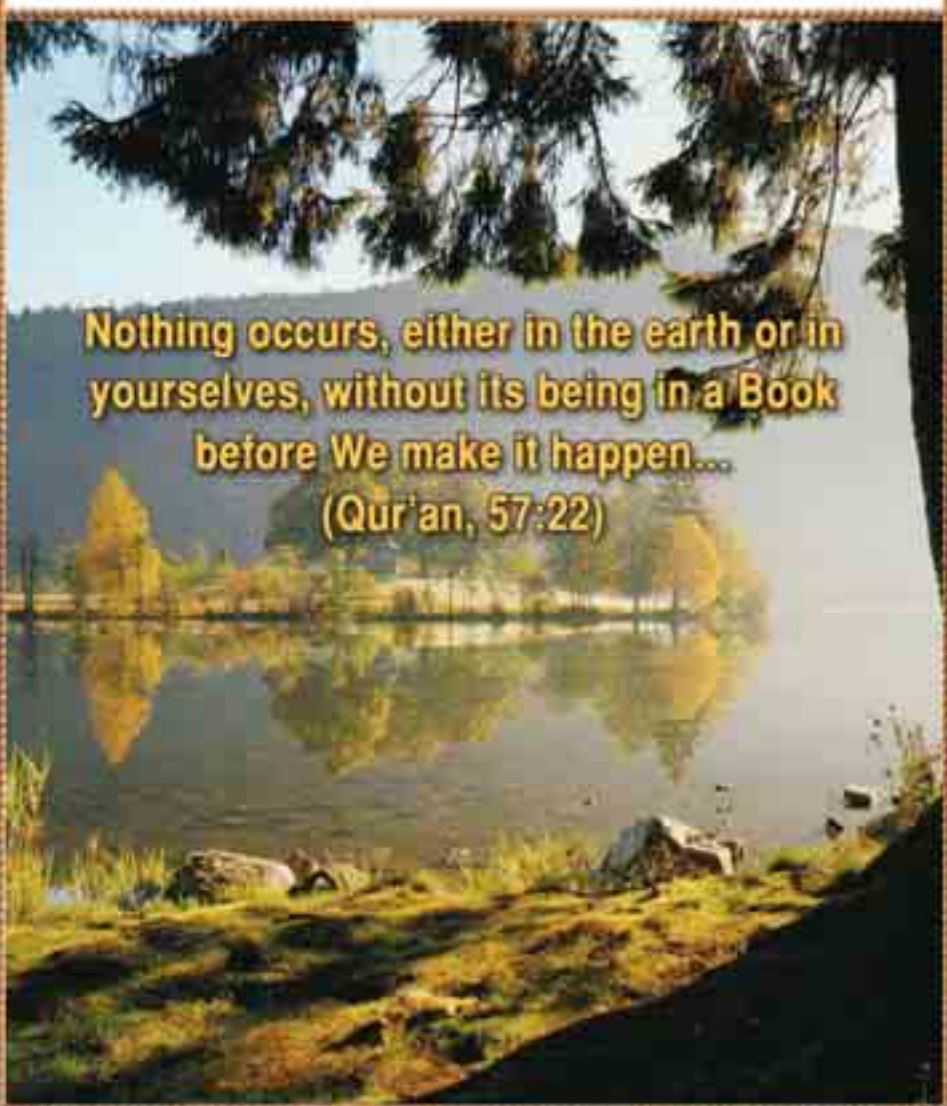
My Protector is Allah Who sent down the Book. He takes care of the true believers. (Surat al-A'raf: 196)

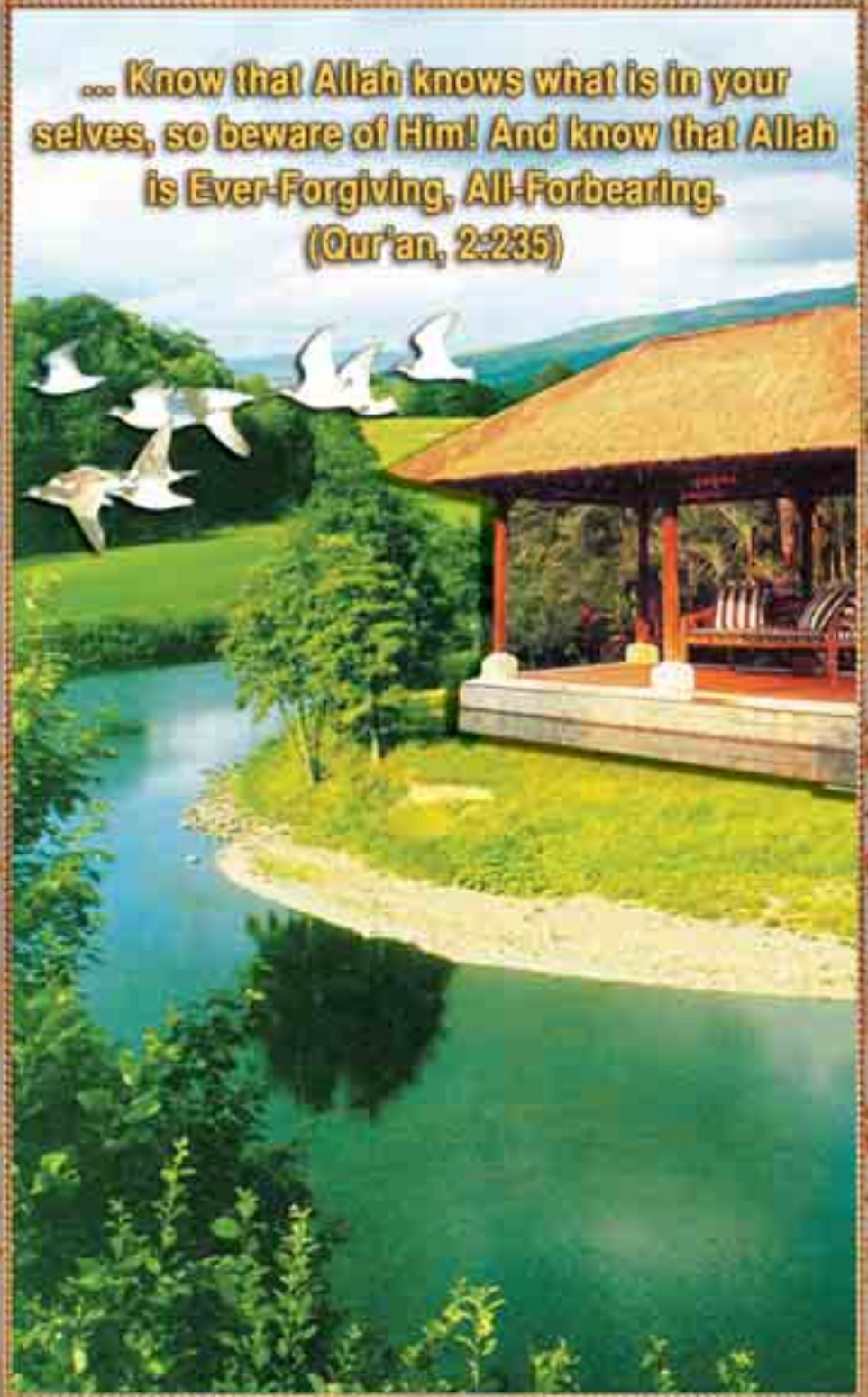
Those who never forget that there is a divine purpose in whatever happens to them feel the nearness of Allah's company in every step they take. Wherever they are, or whatever they are doing, they never



forget that Allah knows it all very well.

Therefore, never forget that everything, past and future, in all its detail, is recorded in Allah's sight, that nothing happens to man except for what Allah wills, that Allah is knowledgeable about our actions wherever we are or whatever we are doing, and that we are all bound within the destiny ordained for us.




... Know that Allah knows what is in your selves, so beware of Him! And know that Allah is Ever-Forgiving, All-Forbearing.
(Qur'an, 2:235)

The True Wisdom That Comes From Faith

... A Light has come to you from God and a Clear Book. By it, God guides those who follow what pleases Him to the ways of Peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path.
(Qur'an, 5:15-16)

The important difference between a wise person and an intelligent person is often missed. This is a critical error. The word "intelligence" is generally used in our society to refer to the quality of mere mental acuity, and is very different from wisdom.

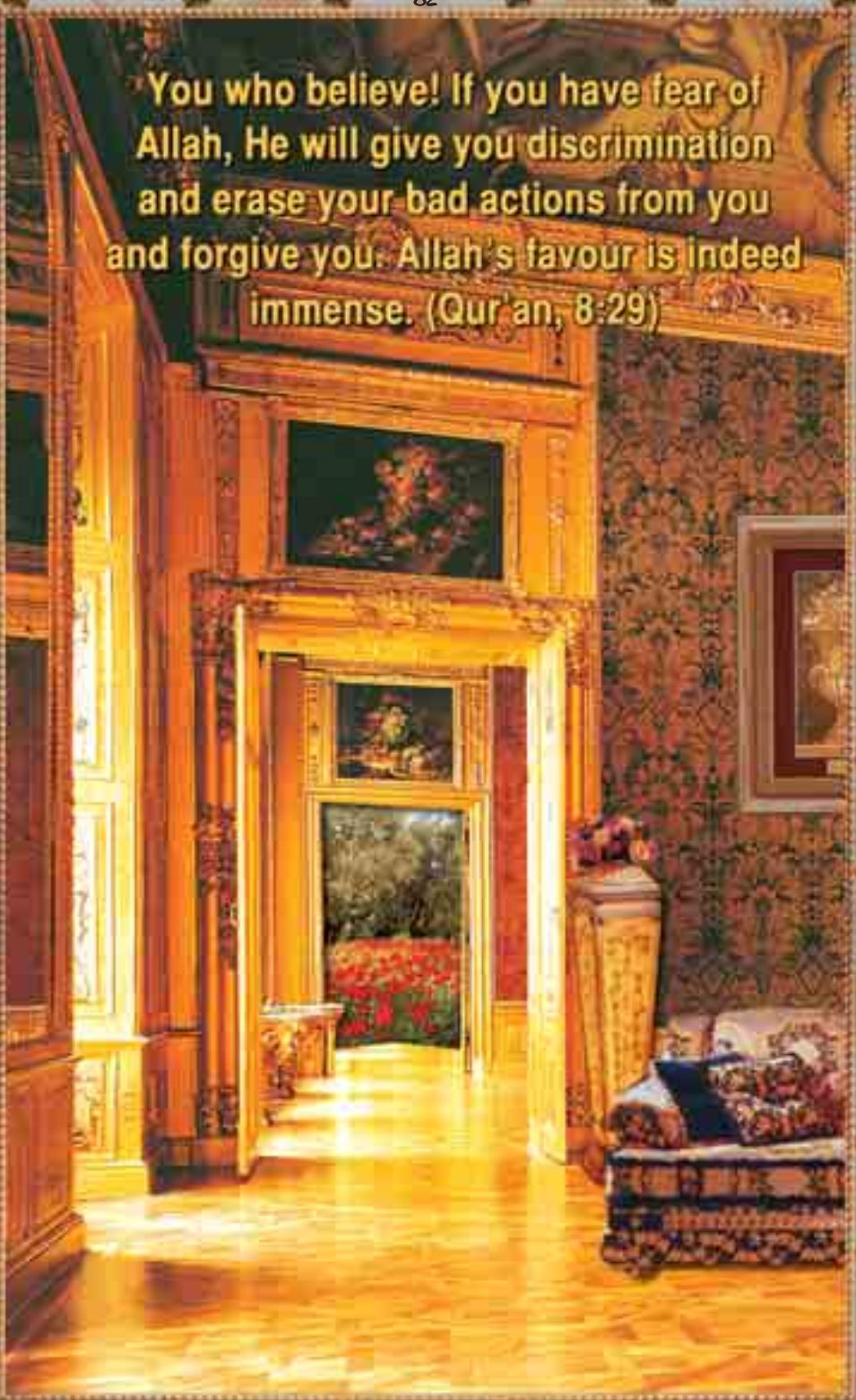
Wisdom is the quality of a believer who has the ability to recognise the subtle signs of God in everything that He has created, allowing him to understand the world around him. But, any attempt to consider these things, that relies only on the brain's ability to calculate cause and effect, is bound to end in a mechanistic and narrow perception of reality. Intelligence is a quality of a believer who has a firm faith in God, and who lives his life in accordance with the teaching found in the verses of the Qu'ran. Intelligence is a physical characteristic possessed by all individuals in varying degrees, but wisdom is a quality that belongs only to believers. Those who do not have faith also are not possessed of the "virtue" of wisdom.

Wisdom allows a believer to properly employ his mental abilities, judgement, and logic, thus making the best use of his virtues.

The True Wisdom That Comes From Faith

An individual without wisdom, no matter how intelligent he may be, is bound at some point to veer into faulty thinking or into bad judgement. If we examine unbelieving philosophers throughout the course of history, we will recognise that they have put forward different and sometimes even diametrically opposed views on the very same subject. Despite the fact that they were people of high intelligence, they had no faith; and because they had no faith, they also were not sufficiently wise and were therefore incapable of arriving at the truth. Some of them, indeed, drew humanity into numberless errors. We can find several such examples in recent history: Many philosophers, ideologues, and statesmen, such as Marx, Engels, Lenin, Trotsky, despite the fact that they were very intelligent, caused disaster to fall upon millions of people, because they were unable to use their minds effectively. Wisdom, however, assures peace, well-being, and happiness, and shows the way to attain them.




You who believe! If you have fear of
Allah, He will give you discrimination
and erase your bad actions from you
and forgive you. Allah's favour is indeed
immense. (Qur'an, 8:29)

Intelligence makes it possible for us, among other things, to think, form perceptions, focus our attention, and engage in practical activities. But, in addition to all these, a wise person also possesses a deep understanding unattainable by mere intelligence, and by means of which he is able to distinguish between truth and falsehood. Therefore, a wise person possesses insight far superior to that of an intelligent person.

The source of wisdom, as we said before, is a deep-seated faith and fear of God. Those who fear God, heed His commandments and proscriptions, become naturally possessed of this superior insight as a blessing from God. But, though this virtue is easily acquired, very few are endowed of wisdom. This condition, that God makes known in the Qu'ran, saying, **"Most of them do not use their reason."** (Qur'an, 5:103), arises from the fact that most people do not have the proper faith, having left no room for the Qu'ran in their lives.

The wisdom that God has granted to those who fear Him, and who live their lives in conformity with the Qu'ran, renders the devout believer superior to the unbeliever in many ways. The basic components of this wisdom are the believer's knowledge that God controls all things all the time, his consciousness of the fact that everything in its every detail comes into being according to the fate which God has predetermined, and his awareness that he is with God at every moment. In addition, wisdom makes it possible for the believer to adapt himself easily to changing conditions and situations.

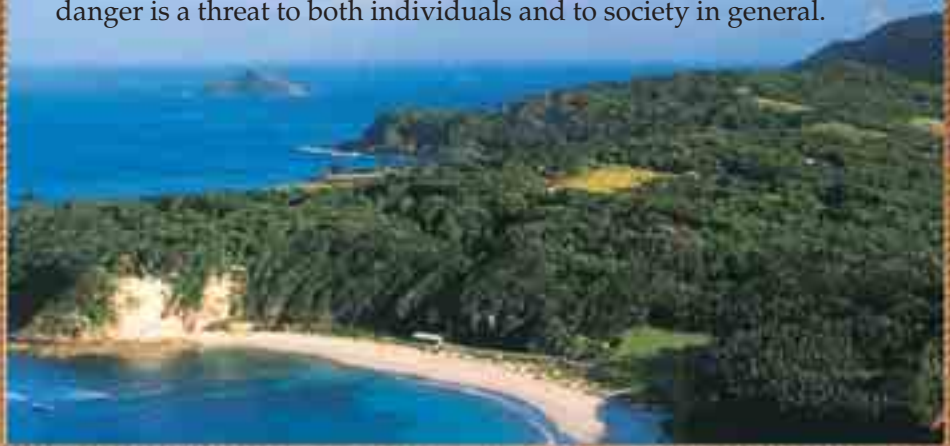
The keenness of the believers' insight and understanding, their attentiveness and awareness, their superior analytical ability, good morals, strong character, and their wisdom in word and action, are all natural products of their wisdom.

Consider if the extraordinary characteristics belonging to an individual were to belong to society as a whole. Think of the benefits incurring to a society formed of individuals who use their minds in every thing they say, in every action they take, in every decision

they make, and in every problem they undertake to solve; think of the kind of environment that would exist in a society formed of wise individuals... Indeed, we all need people of wisdom around to ensure our comfort, health, security, and peace of mind. Furthermore, the existence of wise individuals is indispensable in order to prevent chaos, confusion and anarchy, and to discover solutions to the problems from which these things arise. Taking these matters into consideration, it is clear that the key to every problem is the recognition of a need tempered with wisdom.

Undoubtedly, wisdom is the most important quality a person can have. With it, he brings benefit to others more than anyone else, because, by the morality that faith instils, there is no greater aim for him than to gain the approval of God. Throughout his life, such a person displays the qualities of the true believer as described in the Qu'ran: he protects the oppressed, he cares for the homeless, the lonely, and the needy, he feels responsibility for the fair application of justice and will not tolerate anyone going hungry. His wisdom allows him to apply what he has learned from the Qu'ran in his own life, and to develop a conscientious sense of social responsibility. We all seek such people, who use their minds to find solutions to problems, to apply the appropriate measures, in giving advice and recommendations, and who show wisdom in what they say and in what they write. Therefore, there is much benefit to be gained from the words and actions of such a person.

Once we recognise the importance of wisdom, it is not difficult to realise the seriousness of the danger posed by its opposite. This danger is a threat to both individuals and to society in general.



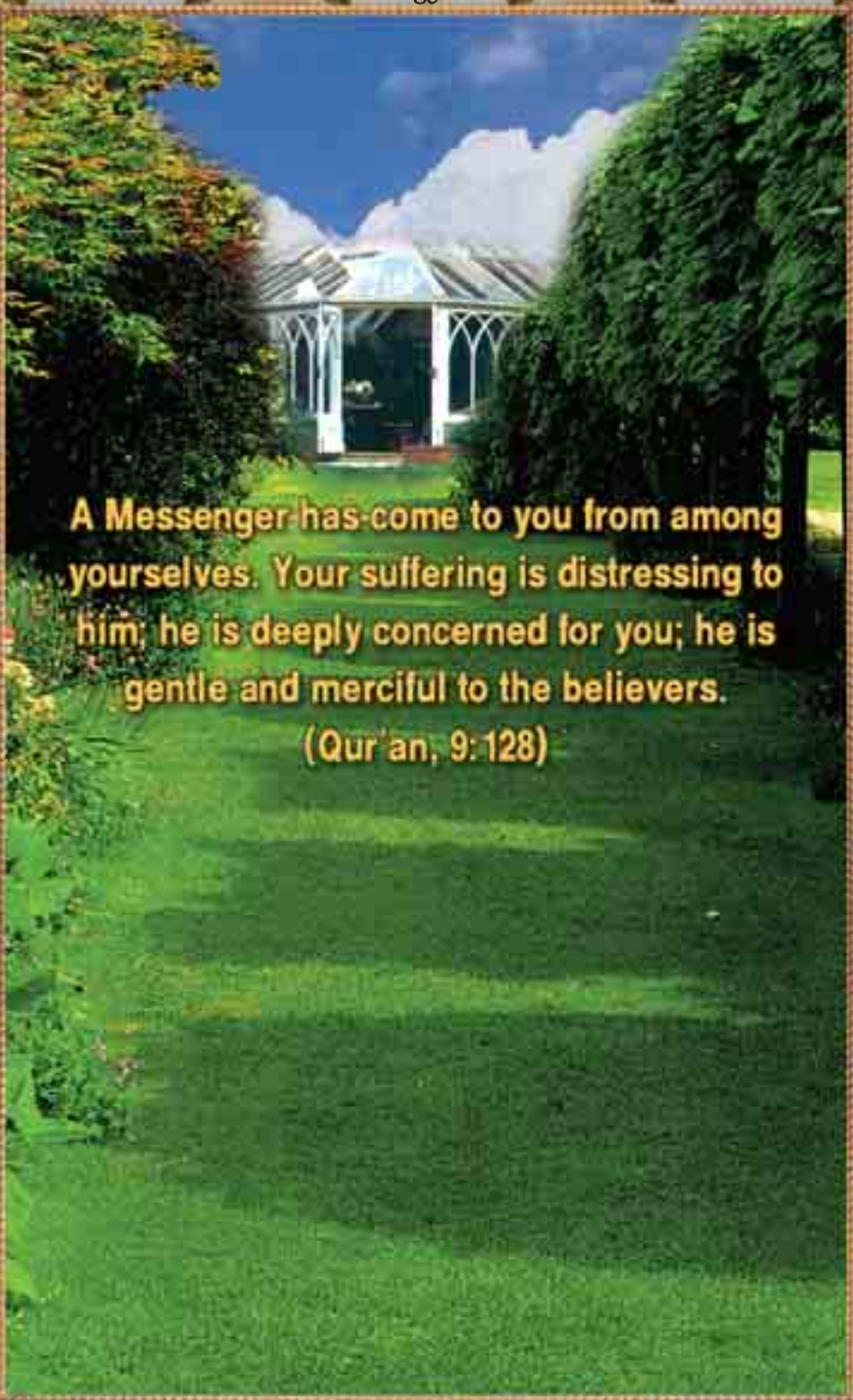
He Who Obeys the Prophet (saas) Also Obeys Allah

Allah charges everyone with obeying the prophets He has sent. These messengers were blessed men who abided by Allah's commands, communicated His revelations, represented the human model most pleasing to Allah by means of their words and actions, in short by their whole manner of living. Allah reveals in the Qur'an that those who abide by His messengers will be saved. For that reason, obedience to the Prophet (saas) is an obligation of the very greatest importance. Allah reveals the importance of obedience in the Qur'an:

We sent no messenger except to be obeyed by Allah's permission. If only when they wronged themselves they had come to you and asked Allah's forgiveness and the Messenger had asked forgiveness for them they would have found Allah Ever-Returning, Most Merciful. (Surat an-Nisa': 64)

Whoever obeys Allah and the Messenger will be with those whom Allah has blessed: the prophets and steadfast affirmers of truth, the martyrs and righteous. What excellent company such people are! (Surat an-Nisa': 69)

In several verses of the Qur'an, Allah states that those who obey His messengers are in truth obeying Allah. Those who rebel against these messengers, on the other hand, rebel against Allah. Some of these verses are:


A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers.
(Qur'an, 9:128)

Whoever obeys the Messenger has obeyed Allah. If anyone turns away, we did not send you to them as their keeper. (Surat an-Nisa': 80)

Those who pledge you their allegiance pledge allegiance to Allah. Allah's hand is over their hands. He who breaks his pledge only breaks it against himself. But as for him who fulfils the contract he has made with Allah, We will pay him an immense reward. (Surat al-Fath: 10)

The Prophet (saas) has also stressed the importance of obedience in the hadiths:

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." (Sahih Bukhari)

In the Qur'an, Allah describes the Prophet (saas) as a protector and guide for the faithful. Muslims, therefore, referred to him in all matters, and sought his permission and opinion before engaging in anything. On subjects they were unable to agree upon among themselves, though even on matters they were able to solve by themselves, or when they received news concerning the security, health or economy of the community of the faithful, they immediately took them to the Prophet (saas) and abided by the sure and trustworthy advice or solution he recommended.

This is a most important aspect of morality that Allah commanded in the Qur'an. In one verse, for instance, He orders all news to be forwarded to the Prophet (saas) or those representing him. The verse reads:

When news of any matter reaches them they spread it about, whether it is of a reassuring or disquieting nature. If they had only referred it to the Messenger and those in command among them, those among them able to discern the truth about it would have had proper knowledge of it. If it were not for Allah's favor to you and His mercy, all but a very few of you would have followed Satan. (Surat an-Nisa': 83)

That, of course, is a most beneficial and wise command. For one

thing, Allah had guaranteed each order and rule of the Prophet (saas). Furthermore, the Prophet (saas) was the wisest and cleverest member of the community of the faithful. Usually, most look to consult the most intelligent person and the one who best obeys his conscience, that is, the person they trust the most in any matter, in order to establish a decision.

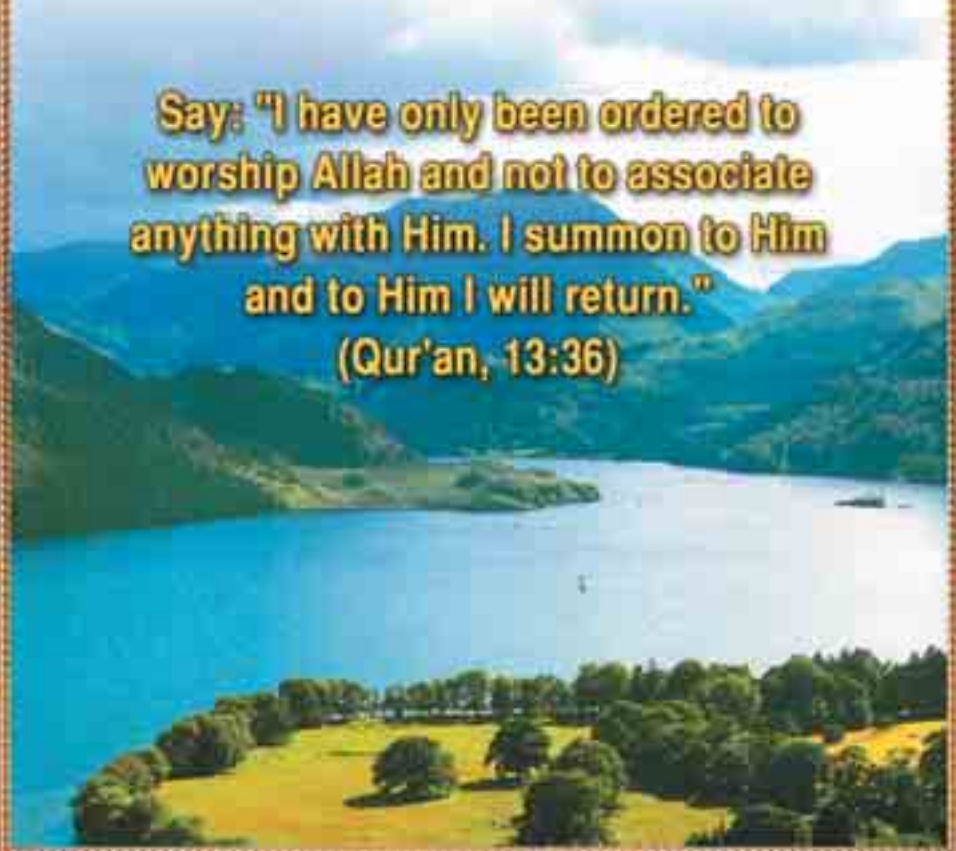
As well as all these characteristics of the Prophet (saas), another wisdom in all news being gathered together in one person is that this will provide the best and most intelligent response because all the aspects of the event will be known by one person. In another verse, Allah commands the faithful to make the Prophet (saas) their judge in any disagreements between them. It is a command from Allah that all such disagreements should be taken to the Prophet (saas) at once, and that is therefore the most fitting course of action in terms of reason, morality and conscience. It is also most important to obey the rules set out by the Prophet (saas), with all one's heart and with no reservations. Even if his decision conflicts with the interests of an individual, true believers will feel no doubts at all, and will immediately obey the command of the Prophet (saas).

Some hypocritical people, or people whose faith is weak, have failed to realize that Allah assured the decisions of the Prophet (saas) and opposed informing him of every situation, thus causing dissension. Allah describes the condition of such people in the Qur'an:

Among them are some who insult the Prophet, saying he is only an ear [only a hearer]. Say, "An ear of good for you, believing in Allah and believing in the believers, and a mercy for those among you who believe." As for those who insult the Messenger of Allah, they will have a painful punishment. (Surat at-Tawba: 61)

Since these people failed to grasp the essence of faith, and were unable to appreciate the merit of the Prophet (saas), they adopted the wrong approach with regards to informing him about every matter. The ignorant are unable to use what they know for beneficial

ends, for the good and security of mankind. They use it for gossip and to try to spread dissension, to turn people against one another and to plot against them. The Prophet (saas), however, used all the information that was brought to him for the peace, security and health of Muslims and other groups under his protection, to avoid possible dangers and to thwart plots against believers. Identifying those whose faith was weak, he took measures to strengthen that faith, and prevented anything that might have weakened the faithful or damaged their morale. He brought in measures that would bring them good and lead to desirable outcomes. That is why Allah refers to him as "an ear of good" in one verse. All of the Prophet (saas)'s words, decisions and measures have led to good and positive results for believers as well as mankind.



THE PROPHET'S (SAAS) PATIENCE

Throughout the period of his mission, the Prophet Muhammad (saas) experienced all manner of difficulty. Deniers and polytheists, from among his own people, insulted him most terribly, even calling him a magician or a madman. Others wanted to kill him and even schemed to do so. Despite all that, the Prophet (saas) tried to teach people of all backgrounds and cultures about the Qur'an, and therefore about proper morality and good behavior.

As Allah revealed in the verses of the Qur'an, some people had not the slightest idea of the basics of good manners, for which reason it never entered their minds that they might appall someone who possessed superior morality. The Prophet (saas) displayed the greatest patience in this circumstances, turning to Allah and asking for His help in all situations and encouraging believers to patience and submission.

In many verses in the Qur'an, Allah advises the Prophet (saas) to be patient despite the words of unbelievers:

So be patient in the face of what they say and glorify your Lord with praise before the rising of the sun and before it sets. (Surah Qaf: 39)

Do not be grieved by what they say. All might belongs to Allah. He is the All-Hearing, the All-Knowing. (Surah Yunus: 65)

We know that your breast is constricted by what they say. (Surat al-Hijr: 97)

Perhaps you are leaving aside part of what has been revealed to

you and your breast is constricted by this because they say, "Why has treasure not been sent down to him or an angel not accompanied him?" You are only a warner and Allah is Guardian over all things. (Surah Hud: 12)

Believers must remember the kind of things Allah's Messenger (saas) was patient for, and take him as a model when dealing with their own difficulties. Those who despair at the slightest problem, who are unable to bear the smallest objection, who stop preaching the religion of Allah, or who lose hope when their business dealings go wrong, must be aware that such behavior is incompatible with Allah's holy book and the sayings and deeds of the Prophet (saas). Believers must always be patient, take Allah as their helper and give thanks to Him, adopt the superior morality of the Prophet (saas), and hope for the mercy, compassion and Paradise of our Lord.

There were people with varying characters and ideas that surrounded the Prophet (saas). Throughout his life, however, he showed an interest in each and every one, warned them about their mistakes and failings, and tried to educate them in all matters, from cleanliness to matters of faith. That compassionate, tolerant, understanding and patient attitude of his was the means by which many peoples' hearts warmed to Islam and developed a genuine love for the Prophet (saas). Allah describes this pleasing attitude adopted by the Prophet (saas) towards those around him in the Qur'an:

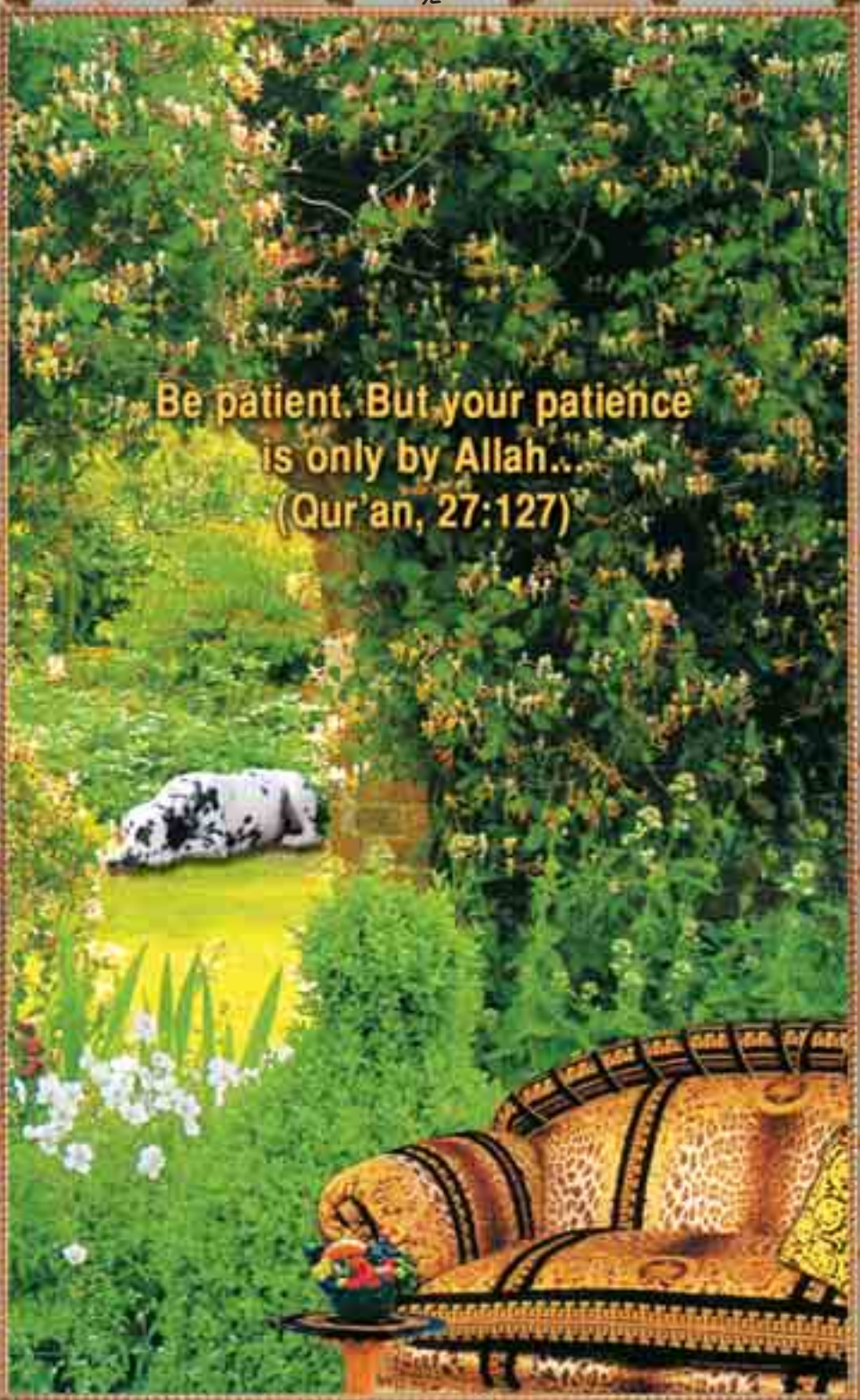
It is a mercy from Allah that you were gentle with them. If you had been rough or hard of heart, they would have scattered from around you. So pardon them and ask forgiveness for them… (Surah Al 'Imran: 159)

In another verse, Allah told the Prophet (saas) how he should behave towards those around him:

We know best what they say. You are not a dictator over them. So remind, with the Qur'an, whoever fears My Threat. (Surah Qaf: 45)

The Prophet (saas) never pressured those around him to accept the religion, nor imposed conditions on them. Instead he always used the pleasantest ways to tell them about it.

He always supported the community of the faithful with his strong


Be patient. But your patience
is only by Allah...
(Qur'an, 27:127)

conscience, and was a benefactor to them at all times. On account of these traits, the Prophet (saas) is described in many verses as "your companion." (Surah Saba': 46: Surat an-Najm: 2, Surat at-Takwir: 22).

Those believers who were able to comprehend the conscientiousness of the Prophet (saas) regarded him as closer to them than all others, and humbled themselves towards him. In one verse, Allah states:

The Prophet has closer ties to the believers than their own selves, and his wives are their mothers… (Surat al-Ahzab: 6)

Imam Ghazali, the great Islamic scholar, summed up the Prophet (saas)'s treatment of those around him in light of the information found in the hadiths:

"... Everyone thought that the Prophet honoured him more. Whoever came to him could see his face.

... He used to call his companions by their surnames with honour and he used to give one surname who had no surname.

... He was very affectionate and kind in dealing with the people.

... Nobody could speak loudly in his assembly."

The Prophet (saas)'s human love, kind thought and compassion, which turned those around him to true religion and warmed their hearts to faith, is that superior morality which all Muslims should seek to reproduce.



THE BELIEVERS ARE THE GUARDIANS OF ONE ANOTHER

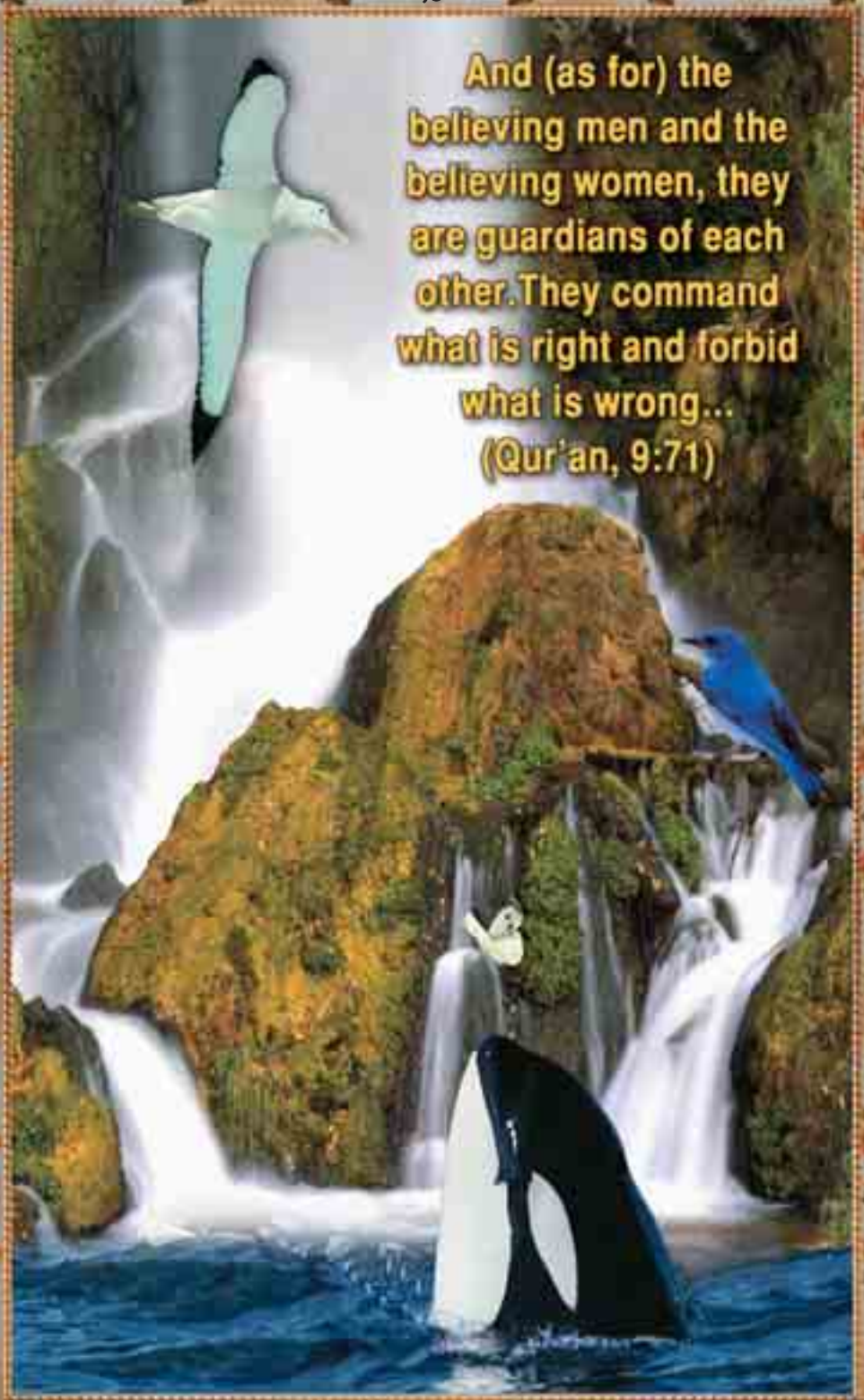
There are several verses in the Qur'an that relate to us of believers as the guardians of one another. The following is one of them:

And (as for) the believing men and the believing women, they are guardians of each other. They command what is right and forbid what is wrong, and establish prayer and pay alms, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba: 71)

The word "guardian" means intimate, protector, helper and supporter. In this sense, believers, honest, sincere and conscientious people with high moral values, should support each other, and be helpers and protectors of one another. Our Beloved Prophet (pbuh) also stated this in his following saying:

A believer is a mirror to another believer. A believer is a brother to another believer. He saves him from losses. He safeguards his interests in his absence. (Hadith of Abu Dawud, On the Authority of Abu Hurayrah)

The stories related in the Qur'an about the prophets provide many examples about this practice. Moses, for instance, killed a man by mistake when he sided with a man who was in trouble. Then, he had to run away from the city to save himself from the cruelty of the


And (as for) the
believing men and the
believing women, they
are guardians of each
other.They command
what is right and forbid
what is wrong...
(Qur'an, 9:71)

Pharaoh and the leaders of the city. This is related in the verses as follows:

A man came running from the furthest part of the city, saying, 'Moses, the Council are conspiring to kill you, so leave! I am someone who brings you good advice.' So he left there fearful and on his guard, saying, 'My Lord, rescue me from the people of the wrongdoers!' (Surat al-Qasas: 20-21)

The Prophet Moses (as) managed to leave the city through a man who helped him as a favour to him. He then reached a watering place in the land of Madyan and helped two women who kept back their flocks because they did not want to mix with the shepherds near the water. Upon their return home, the women mentioned to their father, the Prophet Shu'ayb (as), the help Moses had offered them. Upon this, Prophet Shu'ayb (as) invited prophet Moses to his home. This is revealed in the verses as follows:

One of them came walking shyly up to him and said, 'My father invites you so that he can pay you your wage for drawing water for us.' When he came to him and told him the whole story he said, 'Have no fear, you have escaped from wrongdoing people.' (Surat al-Qasas: 25)

Because Prophet Shu'ayb (as) recognized the inherent goodness and trustworthiness of the Prophet Moses (as), he helped him in his difficult time and allowed him to stay in his household and to work for him. Shu'ayb's manner sets an example for the good in protecting and guarding other good people who encounter hardship. Unless the good offer help and support to one another in times of adversity, then they will leave each another alone and unable to defend themselves against the cruel people. In a verse of the Qur'an, Allah commanded our Prophet (pbuh): "...take the believers who follow you under your wing" (Surat ash-Shu'ara': 215). Taking believers under one's wing, protecting them against dangers and difficulties is a command of our Lord, and also a Sunnah of our Prophet to follow.

Unity, cooperation, solidarity, friendship, self-sacrifice, support, and similar other qualities are some of the beautiful attributes which are the underlying foundation of the Qur'anic morality. This is stated

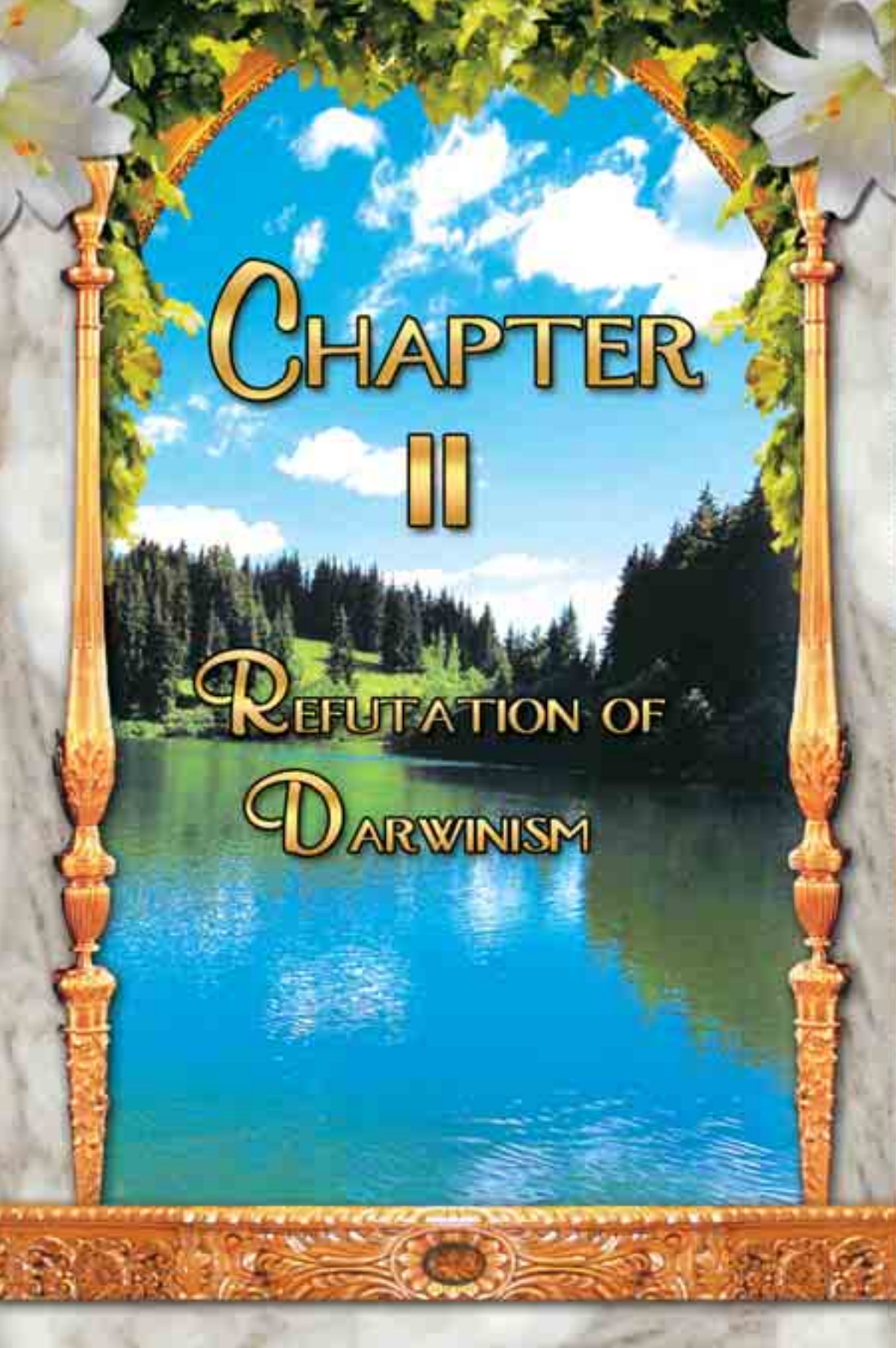
in many sayings of Our Prophet (pbuh). One of them reads:

'Believers are like the different parts of a building, each one supporting the other.' Then he demonstrated what he meant by interlocking his fingers. (Hadith of Al-Bukhari and Muslim)

The religion of Islam ensures the establishment of a better world where there is love, peace, tolerance and understanding to one another. Societies possessing these features experience rapid development and achieve greater power. Once unity and cooperation are attained, individuals of such a society could channel their strength and energy towards goodness and good deeds rather than into disputes, fights, conflicts and wars. Essentially, a cause to which people commit themselves and devote all their effort, power, zeal and support, both material and spiritual, results in an ultimate success and beauty. What is more important is that Allah gives glad tidings that individuals working in unity and solidarity for good will receive Allah's help, support and power. In the Qur'an He says:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. 'They worship Me, not associating anything with Me.' Any who are disbelieving after that, such people are deviators. (Surat an-Nur: 55)




CHAPTER
II
REFUTATION OF
DARWINISM

THE SCIENTIFIC COLLAPSE OF MATERIALISM

Materialism can no longer claim
to be a scientific philosophy.
Arthur Koestler, 20th-Century British Social Philosopher
(Arthur Koestler, Janus: A Summing Up, *New York: Vintage Books, 1978, p. 250.)*

How did the endless universe we live in come into being? How did the equilibrium, harmony, and order of this universe develop? How is it that this Earth is such a fit and sheltering place for us to live in?

Questions such as these have attracted attention since the dawn of the human race. The conclusion reached by scientists and philosophers searching for answers with their intellects and common sense is that the design and order of this universe are evidence of the existence of a supreme Creator ruling over the whole universe.

This is an indisputable truth that we may reach by using our intelligence. Allah declares this reality in His holy book, the Qur'an, which He inspired as a guide for humanity fourteen centuries ago. He states that He has created the universe when it was not, for a particular purpose, and with all its systems and balances specifically designed for human life.

Allah invites people to consider this truth in the following verse:





Johannes Kepler Isaac Newton Galileo Galilei

Are you stronger in structure or is heaven? He built it. He raised its vault high and made it level. He darkened its night and brought forth its morning light. After that He smoothed out the earth… (Surat an Naziat: 27-30)

Elsewhere it is declared in the Qur'an that a person should see and consider all the systems and balances in the universe that Allah has created for him and derive a lesson from his observations:

He has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There is certainly Signs in that for people who pay heed. (Surat an-Nahl: 12)

In yet another verse of the Qur'an, it is pointed out:

He makes night merge into day and day merge into night, and He has made the sun and moon subservient, each one running until a specified time. That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck.(Surah Fatir: 13)

This plain truth declared by the Qur'an is also confirmed by a number of the important founders of the modern science of astronomy. Galileo, Kepler, and Newton all recognised that God created the structure of universe, the design of the solar system, the laws of physics and their states of equilibrium and they arrived at that conclusion as a result of their own research and observations.

Materialism: A 19th-Century Fallacy

The reality of the creation of which we speak has been ignored or denied since the earliest times by a particular philosophical point of view. It is called "materialism". This philosophy, which was originally formulated among the ancient Greeks, has also made an appearance from time to time in other cultures and has been advanced by individuals as well. It holds that matter alone exists and that it has done so for an infinity of time. From these tenets, it claims that the universe has also "always" existed and was not created.

In addition to their claim that the universe exists in an infinity of time, materialists also assert that there is no purpose or aim in the universe. They claim that all the equilibrium, harmony and order that we see around us are merely the product of coincidence. This "coincidence assertion" is also put forward when the question of how human beings came into being comes up. The theory of evolution, widely referred to as Darwinism, is another application of materialism to the natural world.

We just mentioned that some of the founders of modern science were faithful people who were in agreement that God created and organised the universe. In the 19th century, an important change took place in the attitudes of the scientific world with respect to this matter. Materialism was deliberately introduced to the agenda of modern science by various groups. Because the 19th century's political and social conditions formed a good basis for materialism, the philosophy gained wide acceptance and spread throughout the scientific world.

The findings of modern science however undeniably demonstrate how false the claims of materialism really are.

The Findings Of 20th-Century Science

Let us recall the two assertions of materialism about the universe:

The universe exists in infinite time and, because it has no beginning or end, it was not created.

Everything in this universe is merely the result of chance and not

the product of any intentional design, plan, or vision.

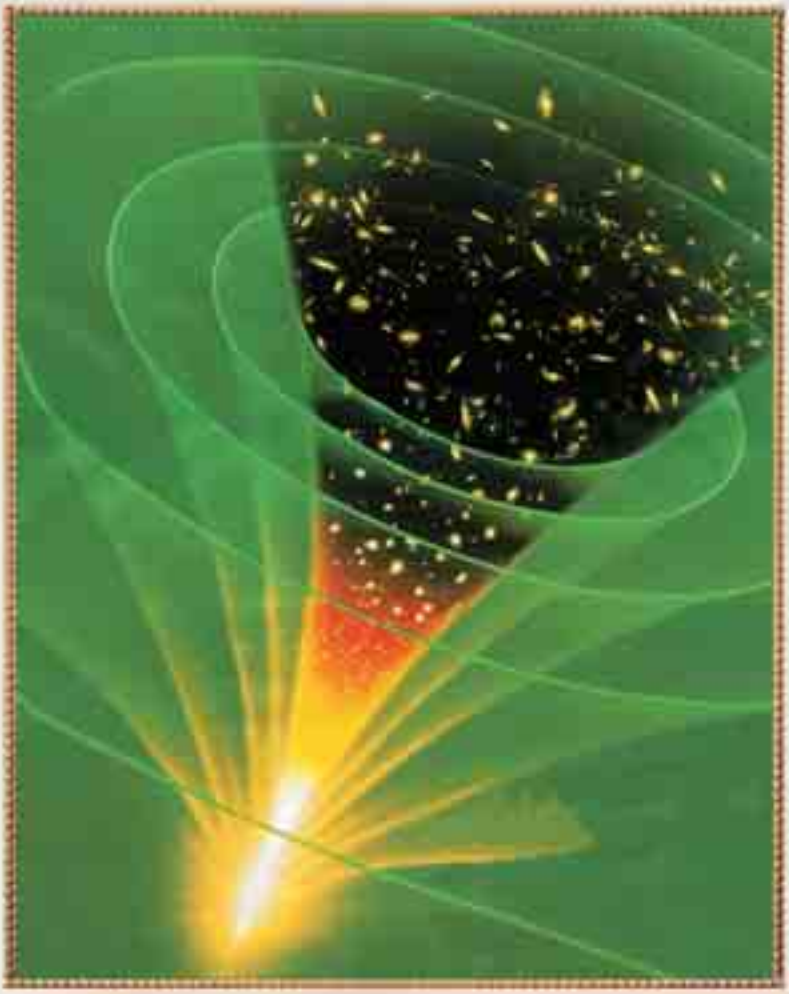
Those two notions were boldly advanced and ardently defended by 19th-century materialists, who of course had no recourse other than to depend upon the limited and unsophisticated scientific knowledge of their day. Both have been utterly refuted by the discoveries of 20th-century science.

The first to be laid in the grave was the notion of the universe existing in infinite time. Since the 1920s, there has been mounting evidence this cannot be true. Scientists are now certain that the universe came into being from nothingness as the result of an unimaginably huge explosion, known as the "Big Bang". In other words, the universe came into being–or rather, Allah created it.

The 20th century has also witnessed the demolition of the second claim of materialism: that everything in the universe is the result of chance and not design. Research conducted since the 1960s consistently demonstrates that all the physical equilibriums of the universe in general and of our world in particularly are intricately designed to make life possible. As this research deepened, it was discovered each and every one of the laws of physics, chemistry, and biology, of the fundamental forces such as gravity and electromagnetism, and of the details of the structure of atoms and the elements of the universe has been precisely tailored so that human beings may live. Scientists today call this extraordinary design the "anthropic principle". This is the principle that every detail in the universe has been carefully arranged to make human life possible.

To sum up, the philosophy called materialism has been utterly refuted by modern science. From its position as the dominant scientific view of the 19th century, materialism collapsed into fiction in the 20th.

How could it have been otherwise? As Allah indicates **"We did not create heaven and earth and everything between them to no purpose. That is the opinion of those who are disbelievers."**



Scientists are certain that the universe came into being from nothingness as the result of an unimaginably huge explosion, known as the "Big Bang". In other words, Allah created the universe.

(Surah Sad: 27) it is wrong to suppose that the universe was created in vain. A philosophy so utterly flawed as materialism and systems based on it were doomed to failure from the very beginning.

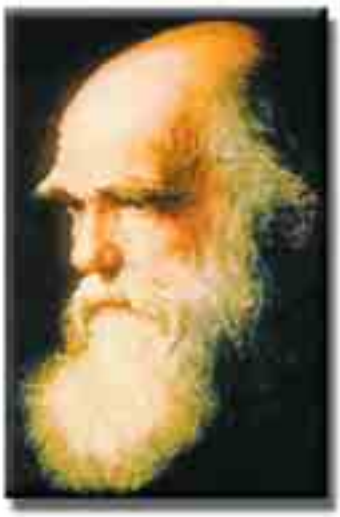
The Scientific Collapse of the Theory of Evolution

When the theory of evolution was first advanced by Charles Darwin in the middle of the 19th century, it was not taken so seriously. The ideological meaning of the theory, however, caused it to become wide-spread in a short time. This ideological meaning lied with the theory of evolution coming forth as an alternative to the belief of creation, which constitutes the essence of all divine religions. Atheist, materialist and positivist movements immediately claimed ownership of Darwin's theory and began to use it as a propaganda tool against the religious beliefs. It was discovered in the 20th century that the theory is in fact a complete fallacy and is not based on any scientific evidence. The evolutionist propaganda, however, did not cease.

The Birth Of Darwinism

Darwinism originated with the book of Charles Darwin, an amateur biologist, titled *The Origin of Species* published in 1859. In this book, which he defined as a "long argument", Darwin argued that all living species have a common ancestor and they evolved from one another by means of natural selection.

Darwin argued that, by natural selection, only the individuals that adapted to the habitat in the best way transferred their qualities to subsequent generations. These advantageous qualities accumulated



Charles Darwin

in time and transformed the individual into a species totally different from its ancestors. Man was the most developed outcome of this mechanism. Darwin thought he had found the "origin of species": the origin of one species was another species.

However, Darwin was unaware of the science of genetics when he advanced his theory.

While the echoes of Darwin's book reverberated, an Austrian botanist by the name of Mendel discovered the laws of inheritance in 1865. Not much heard of until the end of the century, Mendel's discovery gained great importance in the early 1900s. In the first quarter of the 20th century, the structure of the genes and the chromosomes was discovered.

These developments were in fact refuting Darwin's "long argument". Nevertheless, those who were determined to follow Darwin somehow revised the theory of evolution, which fell out of favor because of the science of genetics. Consequently "The Modern Synthetic Evolution Theory" was put forward in 1940. According to this theory, the cause of the variations in Darwin's theory, in other words, the power that supposedly caused living organisms to evolve, was "mutations".

This neo-Darwinism, however, was not enough to save the theory of evolution. Each development in genetics dealt new blows to Darwinism and neo-Darwinism. The discovery, in the 1950s, of the structure of the DNA molecule that incorporates genetic information threw the theory of evolution into a great crisis.

Imaginary Mechanisms of Evolution

The Neo-Darwinist model argues that the origin of evolutionary

modifications are random mutations that take place in the genetic structure of living beings. The traits brought about by the favorable mutations are selected by the mechanism of natural selection and therefore the living things evolve. According to this model, as a result of the accumulation of the beneficial features which bring advantages to the living being in its habitat, these modifications, after a while, take such a form that they can even cause the being to change in species. The living being that undergoes evolution "promotes" from a certain species to a more advanced species.

Therefore, the neo-Darwinist approach, which we shall take as the "mainstream" theory of evolution today, puts forward two basic mechanisms to explain how living beings evolved: "natural selection" and "mutation". Either mechanism, however, has the capacity to make a living being evolve into another being.

Does Natural Selection Have Evolutionary Power?

According to the theory of evolution, the magical mechanism that formed the first living beings, that brought together the first single-celled organisms, that taught the eye to see, that developed organs

Natural selection only selects out the disfigured, weak, or unfit individuals of a species. It cannot produce new species, new genetic information, or new organs.



such as hand, foot, ear and kidney, that inspires birds to migrate to thousands of kilometers away every year is natural selection. It is absolutely impossible for a mechanism such as natural selection that lacks consciousness and wisdom to accomplish all these things. On the other hand, it is also scientifically established that natural selection does not have the power to cause living beings to evolve and to equip them with new features.

Natural selection holds that those living beings that are stronger and more suited to the natural conditions of their habitats will prevail. For example, in a zebra herd under the threat of lions, naturally those that can run faster will survive. But survival of fast running zebras will not transform these zebras into another living species, for example into horses. Natural selection only selects out the disfigured, weak, or unfit individuals of a species. It cannot produce new species, new genetic information, or new organs.

Stephen Jay Gould, Harvard paleontologist and a world-wide famous evolutionist, refers to this deadlock of natural selection as follows;

> The essence of Darwinism lies in a single phrase: natural selection is the creative force of evolutionary change. No one denies that natural selection will play a negative role in eliminating the unfit. Darwinian theories require that it create the fit as well.[1]

However there has not been a single shred of evidence observed showing that natural selection causes living beings to evolve. Colin Patterson, a British paleontologist, who is also a prominent evolutionist by the way, acknowledges this fact as follows:

Stephen Jay Gould



> No one has ever produced a species by mechanisms of natural selection. No one has ever got near it and most of the current argument in neo-Darwinism is





Mutations cannot transform a living organism into a more advanced form and into another creature. They only cause harm to that being or cause its death.

about this question.[2]

Why Can't Mutations Cause A Living Being To Evolve?

We have stated above that the neo-Darwinist theory presented natural selection and mutation as two complementary mechanisms. After examining the invalidity of the first part of this bilateral mechanism, that is natural selection, we can now examine mutations.

Mutations are defined as breaks or replacements taking place in the genetic information. They affect the DNA molecule, which is found in the nucleus of the cell, and modify its structure.

When the structure of DNA is studied, it is clearly understood that random effects can only cause harm to such a complex mechanism. Consequently, mutations do not have the ability to cause a living being to make progress by evolving. Researchers expert on this subject confirm this opinion. B.G. Ranganathan states:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building, which, in all probability, would not be an improvement.[3]

Mutations result in irreversible damages and the organism whose genetic structure is modified, depending on the extent of the genetic damage, undergoes changes that cannot be pre-estimated. If the damage caused by the mutation has happened in the reproductive cells of the organism, it is also transferred to the next generation. Eventually, random mutations cannot transform a living organism into a more advanced form and into another creature. They only cause harm to that being or cause its death. All hereditary diseases such as cancer, anemia, and Down syndrome are the results of mutations.

The Deadlock of Intermediate Transitional Forms

Despite all the researches conducted and all the expenditures made in the last 150 years, no evidence to support the theory of evolution has yet been uncovered. However, if evolution had really taken place, millions of evidence should have been found.

These "evidences" that the evolutionists should have found in millions are the fossils of beings called "intermediate transitional forms". According to the evolutionary theory, living beings have evolved from each other. For example, according to this claim, man evolved from apes. Since this evolutionary period did not last only one day, but millions and even hundreds of millions of years, millions of half ape-half man creatures should have existed. The same principle applies also to transition from water to land or from land to air. Millions of half fish-half reptile or half reptile-half bird creatures should have lived. These "fantastic" creatures that allegedly display transformations in the evolutionary process are called intermediate transitional forms.

If evolution had occurred, hundreds of thousands of these transitional forms should have reached our day by being fossilised.

This is the deadlock of evolution: evolutionists have been making feverish investigations in order to find the fossils of these transitional links for more than a century, however there is not even a single trace of the fore-mentioned transitional forms. Some confessions of the evolutionists on the subject are very striking. For example, the famous nature scientist A. H. Clark says, "Since we have not the slightest

evidence, either among the living or the fossil animals, of any intergrading types following the major groups, it is a fair supposition that there never have been any such intergrading types."[4]

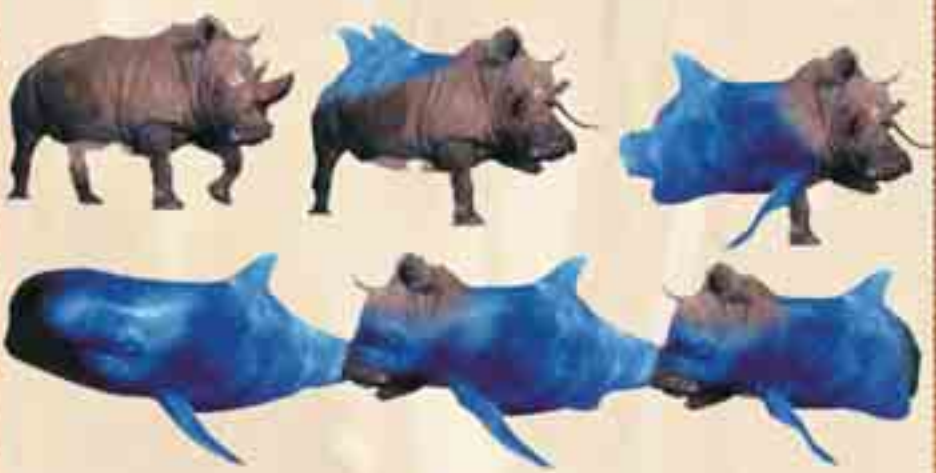
After confessing that there is no such thing as transitional form, Richard B. Goldschmidt, a well-known geneticist and evolutionist goes on to accept that the species "emerged suddenly" by saying, "In the fossil record, all present animal species emerge suddenly without any known transitional forms."

Evolutionists also accept the meaning of the absence of transitional forms. Living things emerged "suddenly" and it is evident that to "emerge suddenly" means to be created.

The fact that living beings emerged "suddenly", that is the fact that they were created, however, are unacceptable to evolutionists because of "ideological" reasons. Although some scientists, whose statements are quoted above, admit this, evolutionists in general do not accept the fact that "no intermediate transitional forms exists".

EVOLUTION FIASCOS

There is only one thing the evolutionists do against the absence of



Darwin asserted that "living beings evolved gradually." If this were the case, then innumerable intermediate species should have lived during the immense period of time when these transformations were supposedly occurring. Yet there was no trace of these theoretical creatures in the fossil record.

transitional forms. They find fossils of some extinct species that lived millions of years ago and claim that these fossils are "transitional forms". These so-called transitional forms are presented to the whole world as "great evidences to evolution". However, none of the several living beings presented as transitional forms by the evolutionists bear such a quality and this reality has been unveiled in the course of time.

Fossil Whose "Living" Prototype Is Found

For example a fish called *Coelacanth (Rhipitistian Crossopterigian)*, which was presented as an extinct living species that disappeared 70 million years ago and shown as the transitional form from water to land by the evolutionists, was found alive in the coast of Madagaskar in 1939 to the great astonishment of the evolutionists. The same fish was later caught nearly fifty times in the open seas and it was seen that its



When they only had fossils of coelacanths, evolutionary paleontologists put forward a number Darwinist assumptions regarding them. When living examples were found, all these assumptions were shattered.





inner ear alcoves, head typed backbone, and swimming pouch, which are the organs which caused it to be presented as a transitional form, did not at all carry qualities that would cause the being to be called as a "transitional form". Furthermore, this fish, which was introduced as "a reptile candidate getting prepared to pass from sea to land", was in reality a fish that lived in the depths of the oceans.

Archaeopteryx

Imaginary Ancestor Of Birds

The second living being presented as a great evidence by the evolutionists was a 135 million year old fossil of a bird named *Archaeopteryx*. Because of its claw-like organs on the edge of its wings, small teeth and backbones in its tail, this animal was presented by the evolutionists to be a "transitional form from reptiles to birds". But in the following years, a 225 million year old bird fossil was found in the Western Texas desert in 1984 which refuted this claim. This animal called *Protoavis* was a complete bird although it was 75 million years older than *Archaeopteryx* which is claimed to be the "ancestor of birds". Besides, the claw-like paws of *Archeaopteryx*, which caused it to be designated as a transitional form, do not mean anything neither. Today, a bird species living in South America called *Opisthocomus Hoatzin* has similar paws.

These claims of the evolutionists definitely collapsed against the

fossil of *Archaeopteryx* found in 1997. In this fossil, the "sternum", that is the chest bone, which is utterly peculiar to birds and enables flight actually existed. This discovery invalidated the claims of evolutionists that *Archaeopteryx* was a half-bird / half-dinosaur, but verified that it was a flying bird in the real sense.

In addition to this, the fossil of a bird has been recently unearthed in China, which lived in a much earlier period than *Archaeopteryx* and had the complete features of a modern bird. According to the discovery that was announced by famous scientific magazines such as *Science* and *Nature*, this 220 million-year-old bird shared the same features as today's birds. Even evolutionist publications announced this discovery saying "The ancestor of birds proved to be a bird; not dinosaurs".

Evolution Forgeries

As evolutionists were unable to find even a single fossil to prove evolution which they allege to have continued for millions of years, they decided to produce them themselves. Through television, press and textbooks, they deceived millions of people by producing false evidence which they pretended to have acquired after a long research. Here are some of these frauds:

1- Piltdown Man Fraud

A British researcher, Charles Dawson came out with an assertion that he had found a jawbone with two teeth and some cranial fragments in South England in 1912. The jawbone was more ape-like, and the skull was like a man's. It was thought to be an important evidence of human evolution. Alleged to be 500 thousand years old, the

Piltdown Man



fossil was displayed in British Museum for 40 years.

It could be revealed only in 1949 that this was indeed a big evolution forgery. In 1949, Kenneth Oakley from the museum's paleontology department tried the method of "fluorine testing", a new test used for determining the date of some old fossils, on the jawbone and the skull. The result was astounding. The jawbone had remained buried no more than a few years. The skull was only a few thousand years old. This showed that the fossils were unearthed from different locations, were brought to Piltdown, and that the jawbone and the skull by no means belonged to the same creature.

It was clearly a forgery. Moreover, it was determined that that the primitive tools—alleged to be discovered with the fossils by C. Dawson—were simple imitations that had been sharpened with steel implements. The joints of the jawbone had been filed in order to conceal the difference between the jawbone and the skull. The two teeth in the jawbone had been worn down artificially.

Another forgery of Charles Dawson was to stain the fossils to give them a dated appearance. In 1953 the researches of Le Gros Clark and J.S. Weiner from the Anatomy Department of Oxford University, on the skull and the jawbone revealed that the fossils had been artificially stained with a chemical (potassium dichromate). These stains began to disappear when dipped in acid.

In the chemical analysis made in 1953 to precisely date the bones, scientists discovered that Piltdown Man was a huge forgery. The skull belonged to a modern man, and the mandibular bone belonged to a modern orangutan.

But evolutionists did not give up. They attempted to support the theory, which they wanted to prove no matter how, by committing further forgeries.

2- Nebraska Man Fraud

In 1922, based on a fossil tooth found in the USA, Nebraska, it was declared that this tooth had belonged to an intermediate creature between man and ape. For five years, this fossil was presented as an important evidence of evolution. Well known magazines and news-

papers made imaginary drawings with the inspiration they drew from a single tooth. The Illustrated London newspaper even pictured Nebraska Man with his wife. However, in 1927, it was revealed that the fossil belonged to an extinct pig species!

False Drawings

All we have told so far are false evidences put forward by the evolutionists. However, all those experiences demonstrated that these false evidence were not of much use and that the reality is always uncovered in the course of time. For this reason, many evolutionists preferred smaller forgeries rather than venturing into such dangerous tricks.

"Reconstruction" drawings are an example to this deceit. When we look at evolutionist publications, we frequently come across with such drawings. In these drawings, half man-half ape figures are usually pictured along with their family. These creatures with hairy bodies, a bent posture, and a face in between a man and an ape are claimed to have been drawn by evolutionist scientists supposedly by relying on the fossils available.

However, these drawings bear no meaning, because the fossils found only yield information about the bone structure of the living being. Neither any information can be obtained from these fossils about the nose, the ears, the mouth, and the hair of the living being. However, in the





The biased interpretation of fossils and outright fabrication of many imaginary reconstructions are an indication of how frequently evolutionists have recourse to tricks.

drawings, the evolutionists depict the organs such as the nose, the mouth, and the ears shaped as half-man half-ape.

CONCLUSION

What have been told so far are only a few of the evidence proving the invalidity of the theory of evolution and that it is a non-scientific theory. All the facts proclaimed by modern disciples of science such as microbiology, biochemistry, and anatomy prove that the world of living things has an extremely complex structure and that even the simplest living being has outstanding features that could in no way come into being by chance. In addition to invalidating the coincidence theories of evolutionists, these developments also point out a crystal-clear fact: the fact that life is the work of an intelligent design and God has created it flawlessly.

1. Stephen Jay Gould, "The Return of the Hopeful Monsters," *Natural History*, vol. 86, July-August 1977, p. 28.
2. Colin Patterson, "Cladistics," Interview with Brian Leek, Peter Franz, March 4, 1982, *BBC*.
3. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner of Truth Trust, 1988, p. 12.
4. A. H. Clark, *The New Evolution, Zoogenesis* Williams and Wilkins, Baltimore, 1930, p. 196.



CAN LIFE RESULT FROM COINCIDENCES AS EVOLUTION ARGUES?

The theory of evolution holds that life started with a cell that formed by chance under primitive earth conditions. Let us therefore examine the composition of the cell with simple comparisons in order to show how irrational it is to ascribe the existence of the cell—a structure which still maintains its mystery in many respects, even at a time when we are about to set foot in the 21st century—to natural phenomena and coincidences.

With all its operational systems, systems of communication, transportation and management, a cell is no less complex than any city. It contains power stations producing the energy consumed by the cell, factories manufacturing the enzymes and hormones essential for life, a databank where all necessary information about all products to be produced is recorded, complex transportation systems and pipelines for carrying raw materials and products from one place to another, advanced laboratories and refineries for breaking down imported raw materials into their usable parts, and specialized cell membrane proteins for the control of incoming and outgoing materials. These constitute only a small part of this incredibly complex system.

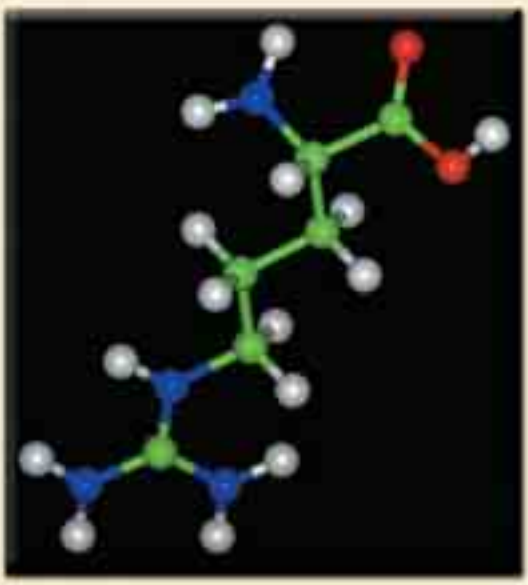
Far from being formed under primitive earth conditions, the cell, which in its composition and mechanisms is so complex, cannot be

synthesized in even the most sophisticated laboratories of our day. Even with the use of amino acids, the building blocks of the cell, it is not possible to produce so much as a single organelle of the cell, such as mitochondria or ribosome, much less a whole cell. The first cell claimed to have been produced by evolutionary coincidence is as much a figment of the imagination and a product of fantasy as the unicorn.

Proteins Challenge Coincidence

And it is not just the cell that cannot be produced: the formation, under natural conditions, of even a single protein of the thousands of complex protein molecules making up a cell is impossible.

Proteins are giant molecules consisting of amino acids arranged in a particular sequence in certain quantities and structures. These molecules constitute the building blocks of a living cell. The simplest is composed of 50 amino acids; but there are some proteins that are composed of thousands of amino acids. The absence, addition, or replacement of a single amino acid in the structure of a protein in living cells, each of which has a particular function, causes



Proteins are giant molecules consisting of amino acids arranged in a particular sequence in certain quantities and structures. We can easily demonstrate, with simple probability calculations anybody can understand, that the functional structure of proteins can by no means come about by chance.

the protein to become a useless molecular heap. Incapable of demonstrating the "accidental formation" of amino acids, the theory of evolution founders on the point of the formation of proteins.

We can easily demonstrate, with simple probability calculations anybody can understand, that the functional structure of proteins can by no means come about by chance.

There are twenty different amino acids. If we consider that an average-sized protein molecule is composed of 288 amino acids, there are 10^{300} different combinations of acids. Of all of these possible sequences, only "one" forms the desired protein molecule. The other amino-acid chains are either completely useless or else potentially harmful to living things. In other words, the probability of the coincidental formation of only one protein molecule cited above is "1 in 10^{300}". The probability of this "1" occurring out of an "astronomical" number consisting of 1 followed by 300 zeros is for all practical purposes zero; it is impossible.

If the coincidental formation of even one of these proteins is impossible, it is billions of times more impossible for approximately one million of those proteins to come together by chance in an organized fashion and make up a complete human cell.

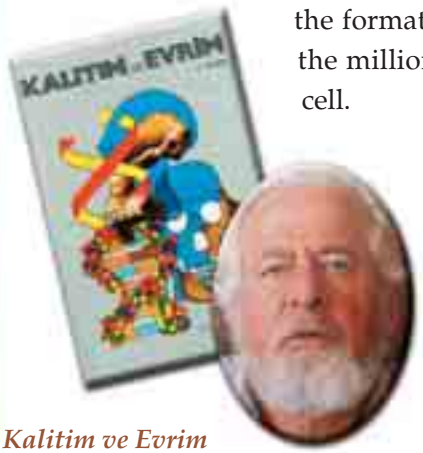


Furthermore, a protein molecule of 288 amino acids is rather a modest one compared with some giant protein molecules consisting of thousands of amino acids. When we apply similar probability calculations to these giant protein molecules, we see that even the word "impossible" becomes inadequate.

If the coincidental formation of even one of these proteins is impossible, it is billions of times more impossible for approximately one million of those proteins to come together by chance in an organized fashion and make up a complete human cell. Moreover, a cell is not merely a collection of proteins. In addition to proteins, cells also include nucleic acids, carbohydrates, lipids, vitamins, and many other chemicals such as electrolytes, all of which are arranged harmoniously and with design in specific proportions, both in terms of structure and function. Each functions as a building block or component in various organelles.

The probability of an average protein molecule comprising five hundred amino acids being arranged in the correct proportion and sequence in addition to the probability of all of the amino acids it contains being only left-handed and being combined only with peptide bonds is "1" divided by 10^{950}. We can write this number, which is formed by putting 950 zeros after 1.

As we have seen, evolution is unable to explain the formation of even a single protein out of the millions in the cell, let alone explain the cell.



Kalitim ve Evrim
(Inheritance and Evolution)
Prof. Ali Demirsoy

Prof. Ali Demirsoy, one of the foremost authorities of evolutionist thought in Turkey, in his book *Kalitim ve Evrim* (Inheritance and Evolution), discusses the probability of the accidental formation of Cytochrome-C, one of the essential enzymes for life:

The probability of the formation of

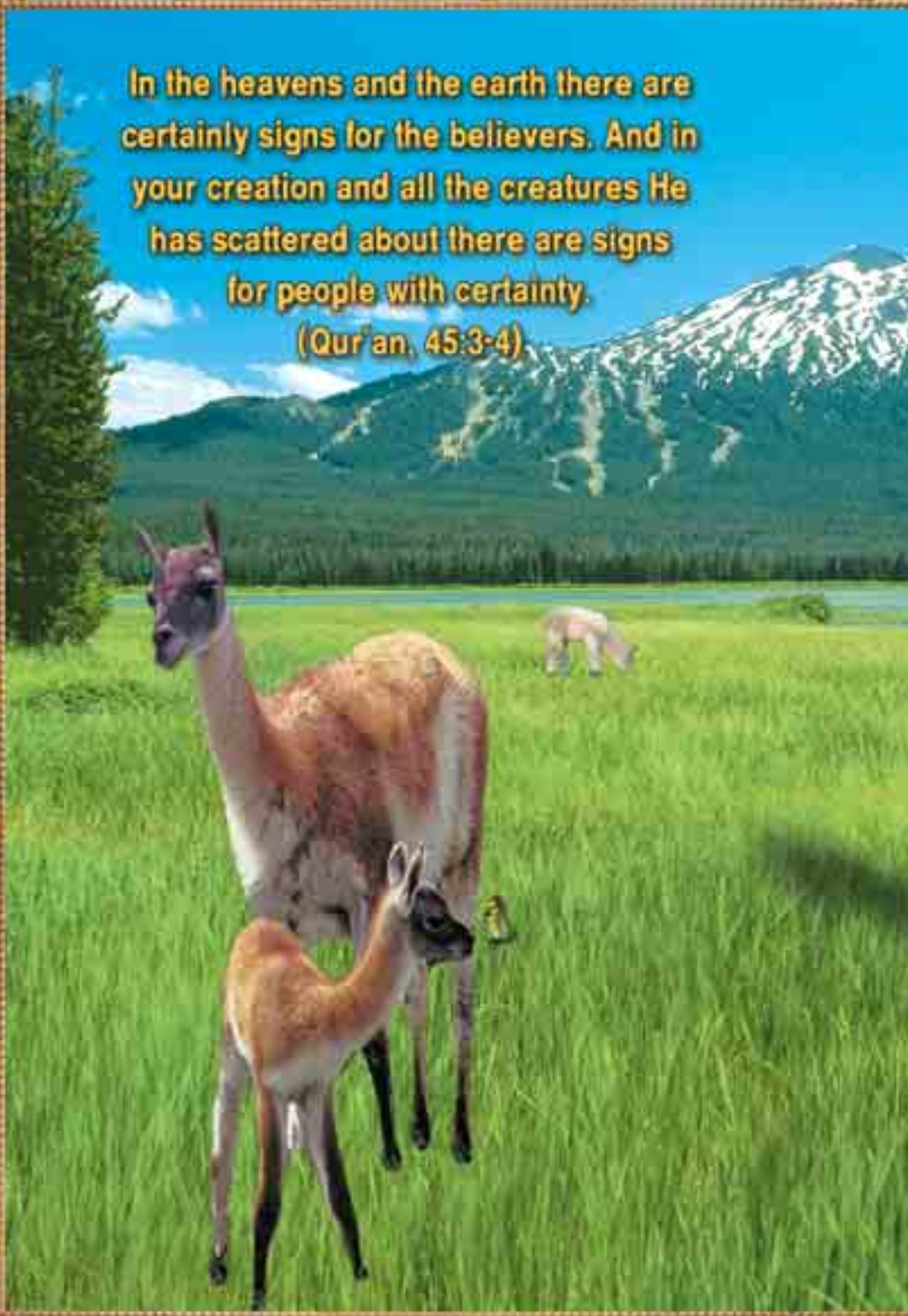
> a Cytochrome-C sequence is as likely as zero. That is, if life requires a certain sequence, it can be said that this has a probability likely to be realized once in the whole universe. Otherwise, some metaphysical powers beyond our definition should have acted in its formation. To accept the latter is not appropriate to the goals of science. We therefore have to look into the first hypothesis.[1]

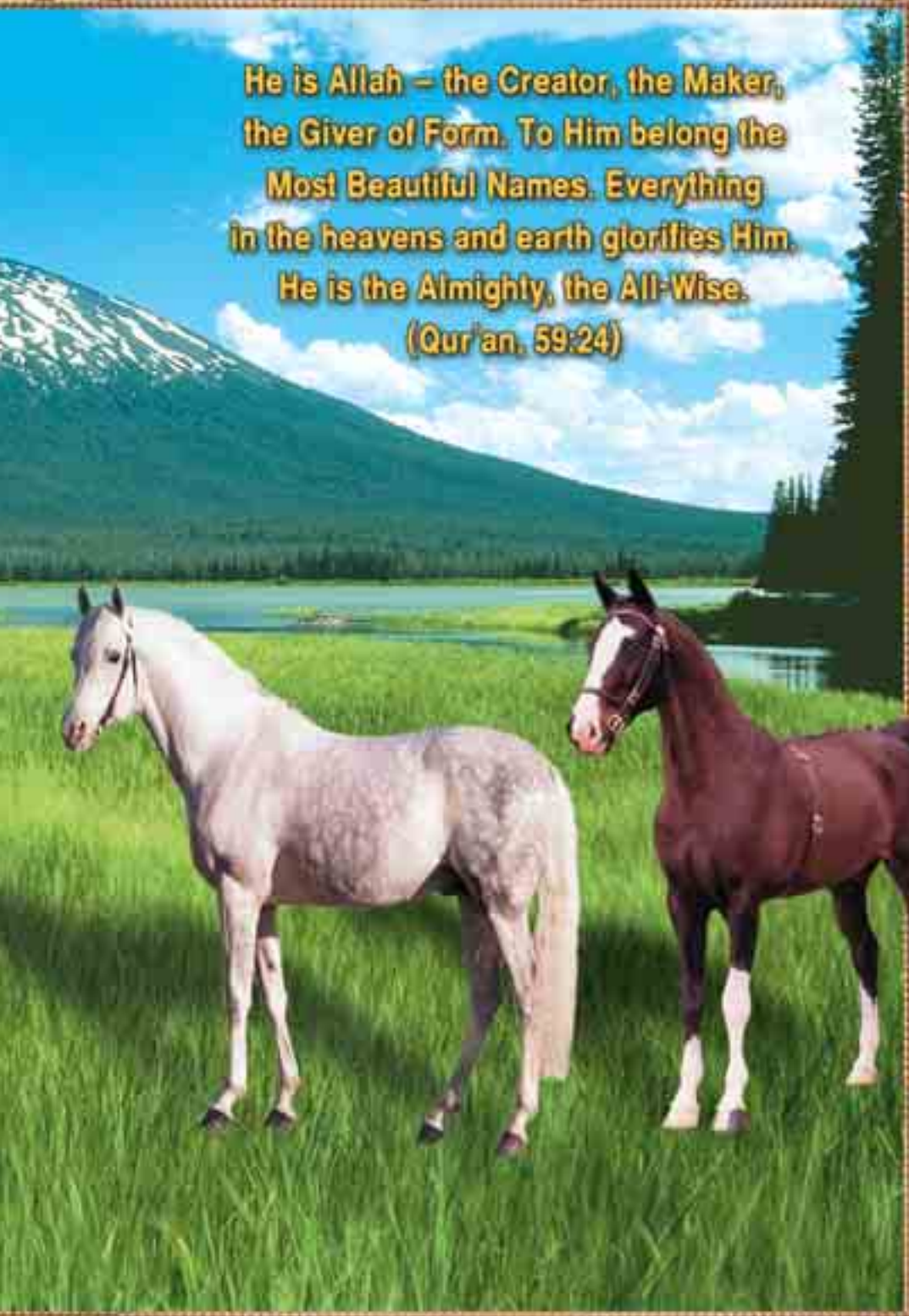
After these lines, Demirsoy admits that this probability, which he accepted just because it was "more appropriate to the goals of science", is unrealistic:

> The probability of providing the particular amino acid sequence of Cytochrome-C is as unlikely as the possibility of a monkey writing the history of humanity on a typewriter—taking it for granted that the monkey pushes the keys at random.[2]

The correct sequence of proper amino acids is simply not enough for the formation of one of the protein molecules present in living things. Besides this, each of the twenty different types of amino acid present in the composition of proteins must be left-handed. Chemically, there are two different types of amino acids called "left-handed" and "right-handed". The difference between them is the mirror-symmetry between their three dimensional structures, which is similar to that of a person's right and left hands. Amino acids of either of these two types are found in equal numbers in nature and they can bond perfectly well with one another. Yet, research uncovers an astonishing fact: all proteins present in the structure of living things are made up of left-handed amino acids. Even a single right-handed amino acid attached to the structure of a protein renders it useless.

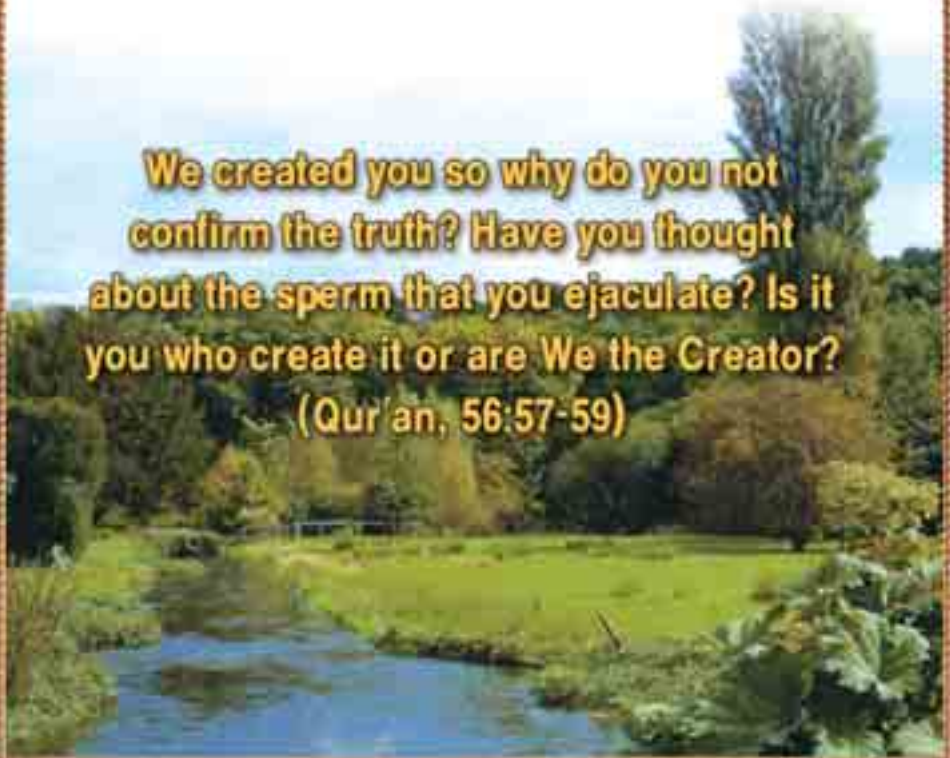
Let us for an instant suppose that life came into existence by chance as evolutionists claim. In this case, the right and left-handed amino acids that were generated by chance should be present in nature in roughly equal amounts. The question of how proteins can pick out only left-handed amino acids, and how not even a single right-handed amino acid becomes involved in the life process is something that still confounds evolutionists.


In the heavens and the earth there are certainly signs for the believers. And in your creation and all the creatures He has scattered about there are signs for people with certainty.
(Qur'an, 45:3-4)


He is Allah – the Creator, the Maker,
the Giver of Form. To Him belong the
Most Beautiful Names. Everything
in the heavens and earth glorifies Him.
He is the Almighty, the All-Wise.
(Qur'an, 59:24)

In the *Britannica Science Encyclopaedia*, an ardent defender of evolution, the authors indicate that the amino acids of all living organisms on earth and the building blocks of complex polymers such as proteins have the same left-handed asymmetry. They add that this is tantamount to tossing a coin a million times and always getting heads. In the same encyclopedia, they state that it is not possible to understand why molecules become left-handed or right-handed and that this choice is fascinatingly related to the source of life on earth.[3]

It is not enough for amino acids to be arranged in the correct numbers, sequences, and in the required three-dimensional structures. The formation of a protein also requires that amino acid molecules with more than one arm be linked to each other only through certain arms. Such a bond is called a "peptide bond". Amino acids can make different bonds with each other; but proteins comprise those and only those amino acids that join together by "peptide" bonds.



Research has shown that only 50 % of amino acids, combining at random, combine with a peptide bond and that the rest combine with different bonds that are not present in proteins. To function properly, each amino acid making up a protein must join with other amino acids with a peptide bond, as it has only to be chosen from among the left-handed ones. Unquestionably, there is no control mechanism to select and leave out the right-handed amino acids and personally make sure that each amino acid makes a peptide bond with the other.

Under these circumstances, the probabilities of an average protein molecule comprising five hundred amino acids arranging itself in the correct quantities and in sequence, in addition to the probabilities of all of the amino acids it contains being only left-handed and combining using only peptide bonds are as follows:

– The probability of being in the right sequence = $1/20^{500} = 1/10^{650}$

– The probability of being left-handed = $1/2^{500} = 1/10^{150}$

– The probability of combining using a "peptide bond" = $1/2^{499} = 1/10^{150}$

TOTAL PROBABILITY = $1/10^{950}$ that is, "1" probability in 10^{950}

As you can see above, the probability of the formation of a protein molecule comprising five hundred amino acids is "1" divided by a number formed by placing 950 zeros after a 1, a number incomprehensible to the human mind. This is only a probability on paper. Practically, such a possibility has "0" chance of realization. In mathematics, a probability smaller than 1 over 10^{50} is statistically considered to have a "0" probability of realization.

While the improbability of the formation of a protein molecule made up of five hundred amino acids reaches such an extent, we can further proceed to push the limits of the mind to higher levels of

improbability. In the "haemoglobin" molecule, a vital protein, there are five hundred and seventy-four amino acids, which is a much larger number than that of the amino acids making up the protein mentioned above. Now consider this: in only one out of the billions of red blood cells in your body, there are "280,000,000" (280 million) haemoglobin molecules. The supposed age of the earth is not sufficient to afford the formation of even a single protein, let alone a red blood cell, by the method of "trial and error". The conclusion from all this is that evolution falls into a terrible abyss of improbability right at the stage of the formation of a single protein.

Looking For Answers To The Generation Of Life

Well aware of the terrible odds against the possibility of life forming by chance, evolutionists were unable to provide a rational explanation for their beliefs, so they set about looking for ways to demonstrate that the odds were not so unfavorable.

They designed a number of laboratory experiments to address the question of how life could generate itself from non-living matter. The best known and most respected of these experiments is the one known as the "Miller Experiment" or "Urey-Miller Experiment", which was conducted by the American researcher Stanley Miller in 1953.



Stanley Miller with his experimental apparatus.

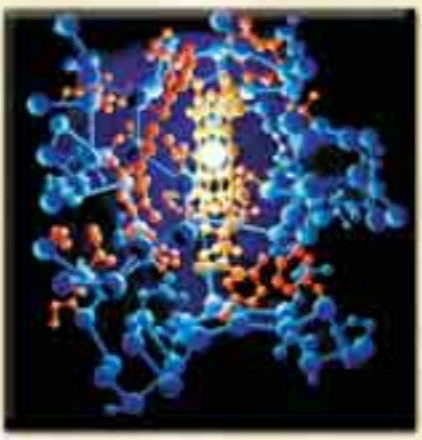
With the purpose of proving that amino acids could have come into existence by accident, Miller created an atmosphere in his laboratory that he assumed would have existed on primordial earth (but which later proved to be unrealistic) and he set to work. The mixture he used for this primordial atmosphere was composed of ammonia, methane, hydrogen, and water vapor.

Miller knew that methane, ammonia, water vapor and hydrogen would not react with each other under natural conditions. He was aware that he had to inject energy into the mixture to start a reaction. He suggested that this energy could have come from lightning flashes in the primordial atmosphere and, relying on this supposition, he used an artificial electricity discharge in his experiments.

Miller boiled this gas mixture at 100^0C for a week, and, in addition, he introduced an electric current into the chamber. At the end of the week, Miller analyzed the chemicals that had been formed in the chamber and observed that three of the twenty amino acids, which constitute the basic elements of proteins, had been synthesized.

This experiment aroused great excitement among evolutionists and they promoted it as an outstanding success. Encouraged by the thought that this experiment definitely verified their theory, evolutionists immediately produced new scenarios. Miller had supposedly proved that amino acids could form by themselves. Relying on

Even if they manage to synthesize amino acids, how would evolutionists get simple molecules such as amino acids to go through the necessary chemical changes that will convert them into more complicated compounds, or polymers, such as proteins like the one seen on the right? That is impossible.



this, they hurriedly hypothesized the following stages. According to their scenario, amino acids had later by accident united in the proper sequences to form proteins. Some of these accidentally formed proteins placed themselves in cell membrane-like structures, which "somehow" came into existence and formed a primitive cell. The cells united in time and formed living organisms. The greatest mainstay of the scenario was Miller's experiment.

However, Miller's experiment was nothing but make-believe, and has since been proven invalid in many respects.

The Invalidity Of Miller's Experiment

Nearly half a century has passed since Miller conducted his experiment. Although it has been shown to be invalid in many respects, evolutionists still advance Miller and his results as absolute proof that life could have formed spontaneously from non-living matter. When we assess Miller's experiment critically, without the bias and subjectivity of evolutionist thinking, however, it is evident that the situation is not as rosy as evolutionists would have us think. Miller set for himself the goal of proving that amino acids could form by themselves in earth's primitive conditions. Some amino acids were produced, but the conduct of the experiment conflicts with his goal in many ways, as we shall now see.

• Miller isolated the amino acids from the environment as soon as they were formed, by using a mechanism called a "cold trap". Had he not done so, the conditions of the environment in which the amino acids formed would immediately have destroyed the molecules.

It is quite meaningless to suppose that some conscious mechanism of this sort was integral to earth's primordial conditions, which involved ultraviolet radiation, thunderbolts, various chemicals, and a high percentage of free oxygen. Without such a mechanism, any amino acid that did manage to form would immediately have been destroyed.

• The primordial atmospheric environment that Miller attempted to simulate in his experiment was not realistic. Nitrogen

and carbon dioxide would have been constituents of the primordial atmosphere, but Miller disregarded this and used methane and ammonia instead.

Why? Why were evolutionists insistent on the point that the primitive atmosphere contained high amounts of methane (CH_4), ammonia (NH_3), and water vapor (H_2O)? The answer is simple: without ammonia, it is impossible to synthesize an amino acid. Kevin McKean talks about this in an article published in *Discover* magazine:

> Miller and Urey imitated the ancient atmosphere of earth with a mixture of methane and ammonia. According to them, the earth was a true homogeneous mixture of metal, rock and ice. However in the latest studies, it is understood that the earth was very hot at those times and that it was composed of melted nickel and iron. Therefore, the chemical atmosphere of that time should have been formed mostly of nitrogen (N_2), carbon dioxide (CO_2) and water vapor (H_2O). However these are not as appropriate as methane and ammonia for the production of organic molecules.[4]

After a long period of silence, Miller himself also confessed that the atmospheric environment he used in his experiment was not realistic.

- Another important point invalidating Miller's experiment is that there was enough oxygen to destroy all the amino acids in the atmosphere at the time when evolutionists thought that amino acids formed. This oxygen concentration would definitely have hindered the formation of amino acids. This situation completely negates Miller's experiment, in which he totally neglected oxygen. If he had used oxygen in the experiment, methane would have decomposed into carbon dioxide and water, and ammonia would have decomposed into nitrogen and water.

On the other hand, since no ozone layer yet existed, no organic molecule could possibly have lived on earth because it was entirely unprotected against intense ultraviolet rays.

- In addition to a few amino acids essential for life, Miller's ex-

periment also produced many organic acids with characteristics that are quite detrimental to the structures and functions of living things. If he had not isolated the amino acids and had left them in the same environment with these chemicals, their destruction or transformation into different compounds through chemical reactions would have been unavoidable. Moreover, a large number of right-handed amino acids also formed. The existence of these amino acids alone refuted the theory, even within its own reasoning, because right-handed amino acids are unable to function in the composition of living organisms and render proteins useless when they are involved in their composition.

To conclude, the circumstances in which amino acids formed in Miller's experiment were not suitable for life forms to come into being. The medium in which they formed was an acidic mixture that destroyed and oxidized any useful molecules that might have been obtained.

Evolutionists themselves actually refute the theory of evolution, as they are often wont to do, by advancing this experiment as "proof". If the experiment proves anything, it is that amino acids can only be produced in a controlled laboratory environment where all the necessary conditions have been specifically and consciously designed. That is, the experiment shows that what brings life (even the "near-life" of amino acids) into being cannot be unconscious chance, but rather conscious will—in a word, Creation. This is why every stage of Creation is a sign proving to us the existence and might of Allah.

The Miraculous Molecule: DNA

The molecule called DNA contains the complete construction plan of the human body.

The theory of evolution has been unable to provide a coherent explanation for the existence of the molecules that are the basis of the cell. Furthermore, developments in the science of genetics and the discovery of the nucleic acids (DNA and RNA) have produced brand-new problems for the theory of evolution.

Can Life Result From Coincidences As Evolution Argues?

In 1955, the work of two scientists on DNA, James Watson and Francis Crick, launched a new era in biology. Many scientists directed their attention to the science of genetics. Today, after years of research, scientists have, largely, mapped the structure of DNA.

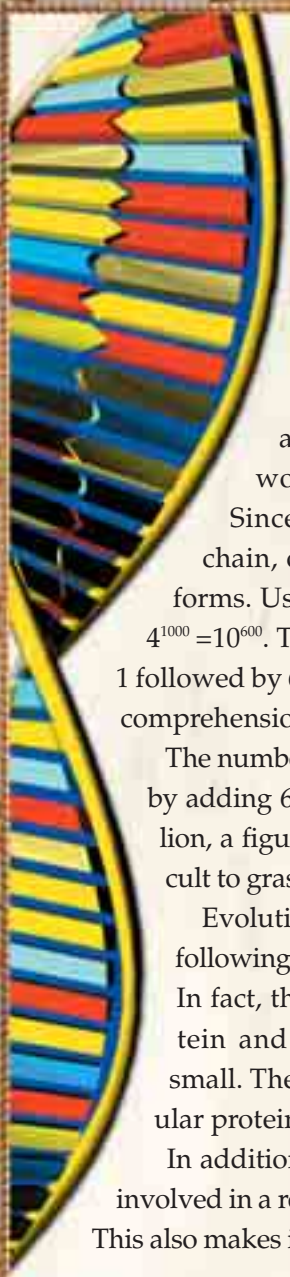
Here, we need to give some very basic information on the structure and function of DNA:

The molecule called DNA, which exists in the nucleus of each of the 100 trillion cells in our body, contains the complete construction plan of the human body. Information regarding all the characteristics of a person, from the physical appearance to the structure of the inner organs, is recorded in DNA by means of a special coding system. The information in DNA is coded within the sequence of four special bases that make up this molecule. These bases are specified as A, T, G, and C according to the initial letters of their names. All the structural differences among people depend on the variations in the sequence of these bases. There are approximately 3.5 billion nucleotides, that is, 3.5 billion letters in a DNA molecule.

The DNA data pertaining to a particular organ or protein is included in special components called "genes". For instance, information about the eye exists in a series of special genes, whereas information about the heart exists in quite another series of genes. The cell produces proteins by using the information in all of these genes. Amino acids that constitute the structure of the protein are defined by the sequential arrangement of three nucleotides in the DNA.



At this point, an important detail deserves attention. An error in the sequence of nucleotides making up a gene renders the gene completely useless. When we



consider that there are 200 thousand genes in the human body, it becomes more evident how impossible it is for the millions of nucleotides making up these genes to form by accident in the right sequence. An evolutionist biologist, Frank Salisbury, comments on this impossibility by saying:

A medium protein might include about 300 amino acids. The DNA gene controlling this would have about 1,000 nucleotides in its chain. Since there are four kinds of nucleotides in a DNA chain, one consisting of 1,000 links could exist in 4^{1000} forms. Using a little algebra (logarithms), we can see that $4^{1000} = 10^{600}$. Ten multiplied by itself 600 times gives the figure 1 followed by 600 zeros! This number is completely beyond our comprehension.[5]

The number 4^{1000} is equivalent to 10^{600}. We obtain this number by adding 600 zeros to 1. As 10 with 11 zeros indicates a trillion, a figure with 600 zeros is indeed a number that is difficult to grasp.

Evolutionist Prof. Ali Demirsoy was forced to make the following admission on this issue:

In fact, the probability of the random formation of a protein and a nucleic acid (DNA-RNA) is inconceivably small. The chances against the emergence of even a particular protein chain are astronomic.[6]

In addition to all these improbabilities, DNA can barely be involved in a reaction because of its double-chained spiral shape. This also makes it impossible to think that it can be the basis of life.

Ever since the very first human being, the trillions of examples of DNA in the billions of human cells have been appearing in the same state of perfection and complexity as present.

Moreover, while DNA can replicate only with the help of some enzymes that are actually proteins, the synthesis of these enzymes can be realized only by the information coded in DNA.

As they both depend on each other, either they have to exist at the same time for replication, or one of them has had to be "created" before the other. American microbiologist Jacobson comments on the subject:

> Direction for the reproduction of plans, for energy and the extraction of parts from the current environment, for the growth sequence, and for the effector mechanism translating instructions into growth—all had to be simultaneously present at that moment (when life began). This combination of events has seemed an incredibly unlikely happenstance, and has often been ascribed to divine intervention.[7]

The quotation above was written two years after the disclosure of the structure of DNA by James Watson and Francis Crick. Despite all the developments in science, this problem remains unsolved for evolutionists. To sum up, the need for DNA in reproduction, the necessity of the presence of some proteins for reproduction, and the requirement to produce these proteins according to the information in the DNA entirely demolish evolutionist theses.

Two German scientists, Junker and Scherer, explained that the synthesis of each of the molecules required for chemical evolution, necessitates distinct conditions, and that the probability of the compounding of these materials having theoretically very different acquirement methods is zero:

> Until now, no experiment is known in which we can obtain all the molecules necessary for chemical evolution. Therefore, it is essential to produce various molecules in different places under very suitable conditions and then to carry them to another place for reaction by protecting them from harmful elements like hydrolysis and photolysis.[8]

In short, the theory of evolution is unable to prove any of the evolutionary stages that allegedly occur at the molecular level.

To summarize what we have said so far, neither amino acids nor their products, the proteins making up the cells of living beings, could ever be produced in any so-called "primitive atmosphere" environment. Moreover, factors such as the incredibly complex structure of proteins, their right-hand, left-hand features, and the difficulties in the

formation of peptide bonds are just parts of the reason why they will never be produced in any future experiment either.

Even if we suppose for a moment that proteins somehow did form accidentally, that would still have no meaning, for proteins are nothing at all on their own: they cannot themselves reproduce. Protein synthesis is only possible with the information coded in DNA and RNA molecules. Without DNA and RNA, it is impossible for a protein to reproduce. The specific sequence of the twenty different amino acids encoded in DNA determines the structure of each protein in the body. However, as has been made abundantly clear by all those who have studied these molecules, it is impossible for DNA and RNA to form by chance.

The Fact Of Creation

With the collapse of the theory of evolution in every field, prominent names in the discipline of microbiology today admit the fact of creation and have begun to defend the view that everything is created by a conscious Creator as part of an exalted creation. This is already a fact that people cannot disregard. Scientists who can approach their work with an open mind have developed a view called "intelligent design". Michael J. Behe, one of the foremost of these scientists, states that he accepts the absolute being of the Creator and describes the impasse of those who deny this fact:

> The result of these cumulative efforts to investigate the cell—to investigate life at the molecular level—is a loud, clear, piercing cry of "design!" The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science. This triumph of science should evoke cries of "Eureka" from ten thousand throats.
>
> But, no bottles have been uncorked, no hands clapped. Instead, a curious, embarrassed silence surrounds the stark complexity of the cell. When the subject comes up in public, feet start to shuffle, and breathing gets a bit labored. In private people are a bit more relaxed; many explicitly admit the obvious but then stare at the ground, shake their heads, and let it go like that. Why does the scientific

community not greedily embrace its startling discovery? Why is the observation of design handled with intellectual gloves? The dilemma is that while one side of the [issue] is labeled intelligent design, the other side must be labeled God.[9]

Today, many people are not even aware that they are in a position of accepting a body of fallacy as truth in the name of science, instead of believing in Allah. Those who do not find the sentence "Allah created you from nothing" scientific enough can believe that the first living being came into being by thunderbolts striking a "primordial soup" billions of years ago.

As we have described elsewhere in this book, the balances in nature are so delicate and so numerous that it is entirely irrational to claim that they developed "by chance". No matter how much those who cannot set themselves free from this irrationality may strive, the signs of Allah in the heavens and the earth are completely obvious and they are undeniable.

Allah is the Creator of the heavens, the earth and all that is in between. The signs of His being have encompassed the entire universe.

1. Ali Demirsoy, *Kalitim ve Evrim* (Inheritance and Evolution), Ankara: Meteksan Yayinlari 1984, p. 61
2. Ali Demirsoy, *Kalitim ve Evrim* (Inheritance and Evolution), Ankara: Meteksan Yayinlari 1984, p. 61
3. Fabbri *Britannica Science Encyclopaedia*, Vol. 2, No. 22, p. 519
4. Kevin McKean, *Bilim ve Teknik* (Science and Technology), No. 189, p. 7
5. Frank B. Salisbury, "Doubts about the Modern Synthetic Theory of Evolution", *American Biology Teacher*, September 1971, p. 336.
6. Ali Demirsoy, *Kalitim ve Evrim* (Inheritance and Evolution), Ankara: Meteksan Publishing Co., 1984, p. 39.
7. Homer Jacobson, "Information, Reproduction and the Origin of Life", *American Scientist*, January, 1955, p.121.
8. Reinhard Junker & Siegfried Scherer, "*Entstehung Gesiche Der Lebewesen*", Weyel, 1986, p. 89.
9. Michael J. Behe, *Darwin's Black Box*, New York: Free Press, 1996, pp. 232-233.

COULD LIFE HAVE COME FROM OUTER SPACE?

When Darwin put forward his theory in the middle of the nineteenth century, he never mentioned how the origin of life, in other words the first living cell, came to be. Scientists looking for the origin of life at the beginning of the twentieth century began to realise that the theory was invalid. The complex and perfect structure in life prepared the ground for many researchers to perceive the truth of creation. Mathematical calculations and scientific experiment and observation demonstrated that life could not be the "product of chance," as the theory of evolution claimed.

With the collapse of the claim that coincidence was responsible and the realisation that life was "planned," some scientists began to look for the origin of life in outer space. The best-known of the scientists who made such claims were Fred Hoyle and Chandra Wickramasinghe. These two cobbled together a scenario in which they proposed that there was a force which "seeded" life in space. According to the scenario, these seeds were carried through the emptiness of space by gas or



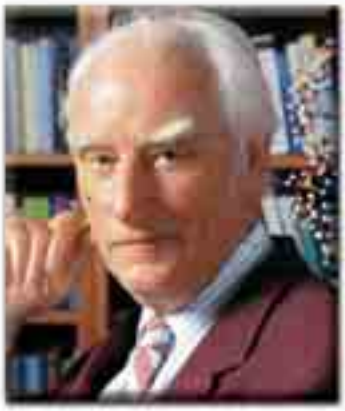
Fred Hoyle



Chandra Wickramasinghe

dust clouds, or else by an asteroid, and eventually reached the Earth, and life thus started here.

Nobel Prize–winner Francis Crick, co-discoverer with James Watson of the double helix structure of DNA, is one of those who has sought the origin of life in outer space. Crick came to realise that it is quite unreasonable to expect life to have started by chance, but he has claimed instead that life on Earth was started by intelligent "extraterrestrial" powers.



Francis Crick

The idea that life came from outer space has influenced prominent scientists. The matter is now even discussed in writings and debates on the origin of life. The idea of looking for the origin of life in outer space can be considered from two basic perspectives.

Scientific Inconsistency

The key to evaluating the "life began in outer space" thesis lies in studying the meteorites that reached the Earth and the clouds of gas and dust existing in space. No evidence has yet been found to support the claim that celestial bodies contained non-earthly creatures that eventually seeded life on Earth. No research that has been carried out so far has revealed any of the complex macromolecules that appear in life forms.

Furthermore, the substances contained in meteorites do not possess a certain kind of asymmetry found in the macromolecules that constitute life. For instance, amino acids, which make up proteins, which are themselves the basic building blocks of life, should theoretically occur as both left- and right-handed forms ("optical isomers") in roughly equal numbers. However, only left-handed amino acids are found in proteins, whereas this asymmetric distribution does not occur among the small organic molecules (the carbon-

based molecules found in living things) discovered in meteorites. The latter exist in both left- and right-handed forms.[1]

That is by no means the end of the obstacles to the thesis that bodies and substances in outer space gave rise to life on Earth. Those who maintain such an idea need to be able to explain why such a process is not happening now, because the Earth is still being bombarded by meteorites. However, study of these meteorites has not revealed any "seeding" to confirm the thesis in any way.

Another question confronting the defenders of the thesis is this: Even if it is accepted that life was formed by a consciousness in outer space, and that it somehow reached Earth, how did the millions of species on Earth come about? That is a huge dilemma for those who suggest that life began in space.

Alongside all of these obstacles, no trace has been found in the universe of a civilisation or life form that could have started life on Earth. No astronomical observations, which have picked up enormous speed in the last 30 years, have given any indication of the presence of such a civilisation.

What Lies Behind The "Extraterrestrial" Theory?

As we have seen, the theory that life on Earth was begun by extraterrestrials has no scientific basis to it. No discoveries have been made to confirm or support it. However, when the scientists who put forward the suggestion began to look in that direction, they did so because they perceived one important truth.

The truth in question is that a theory that seeks to explain life on Earth as being the result of chance is no longer tenable. It has been realised that the complexity revealed in the life forms on Earth can only be the product of intelligent design. In fact, the areas of expertise of the scientists who sought the origin of life in outer space give a clue as to their rejection of the logic of the theory of evolution.

Both are world-renowned scientists: Fred Hoyle is an astronomer and bio-mathematician, and Francis Crick a molecular biologist.

One point which needs to be considered is that those scientists who

look to outer space to find the origin of life do not actually make any new interpretation of the matter. Scientists such as Hoyle, Wickramasinghe, and Crick began to consider the possibility that life came from space because they realised that life could not have come about by chance. Since it was impossible for life on Earth to have begun by chance, they had to accept the existence of a source of intelligent design in outer space.

However, the theory put forward by them on the subject of the origin of this intelligent design is contradictory and meaningless. Modern physics and astronomy have revealed that our universe originated as a result of a huge explosion some 12-15 billion years ago known as "The Big Bang." All matter in the universe came about from that explosion. For this reason, any idea that seeks the origin of life on Earth in another matterbased life form in the universe has to explain in turn how that form of life came into existence. The meaning of this is that such a suggestion does not actually solve the prob-



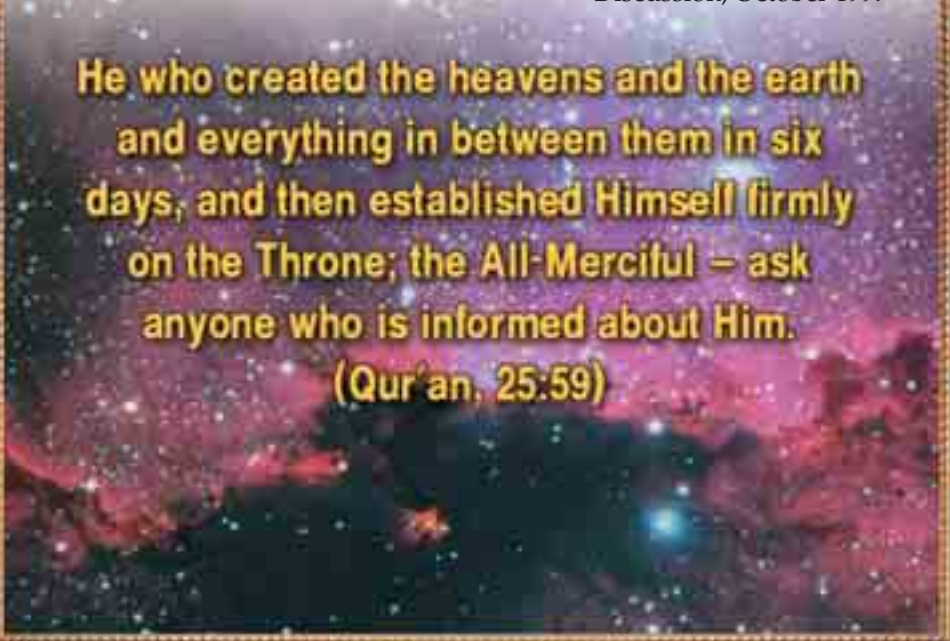
lem, but takes it one step further back.

As we have seen, the thesis that "life came from outer space" does not support evolution, but is a view that reveals the impossibility of evolution and accepts that there can be no other explanation for life than intelligent design. The scientists who suggested this began with a correct analysis but then went down a false road, and started the silly search for the origin of life in outer space.

It is obvious that the concept of "extraterrestrials" cannot account for the origin of life. Even if we accept for one moment the hypothesis that "extraterrestrials" actually exist, it is still clear that they could not have come into being by chance, but must themselves be the product of intelligent design. (That is because the laws of physics and chemistry are the same everywhere in the universe, and they make it impossible for life to emerge by chance.) This shows that God, Who is beyond matter and time, and possesses infinite might, wisdom, and knowledge, created the universe and everything in it.

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1. Massimo Pigliucci, Rationalists of East Tennessee Book Club Discussion, October 1997



THE FOSSIL RECORD REFUTES EVOLUTION

According to the theory of evolution, every living species has sprung from a predecessor. A previously-existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

If this was the case, then numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms".

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. The number of these transitional forms should have been even greater than the present animal species and their remains should be found all over the world. In *The Origin of Species*, Darwin explained:

> If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently evidence of their former ex-

istence could be found only amongst fossil remains.[1]

Even Darwin himself was aware of the absence of such transitional forms. It was his hope that they would be found in the future. Despite his hopefulness, he realized that the biggest stumbling-block in his theory was the missing transitional forms. Therefore in his book *The Origin of Species* he wrote the following in the chapter "Difficulties of the Theory":



The Origin of Species, **Charles Darwin**

> ... Why, if species have descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion, instead of the species being, as we see them, well defined?… But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?… But in the intermediate region, having intermediate conditions of life, why do we not now find closely-linking intermediate varieties? This difficulty for a long time quite confounded me.[2]

The single explanation Darwin could come up with to counter this objection was the argument that the fossil record uncovered so far was inadequate. He asserted that when the fossil record had been studied in detail, the missing links would be found.

LIVING FOSSILS

The theory of evolution claims that species continuously evolve into other species. But when we compare living things with their fossils, we see that they have remained unchanged for millions of years. This fact is a clear evidence that falsifies the claims of evolutionists.

Believing in Darwin's prophecy, evolutionists have been searching for fossils and digging for missing links since the middle of the 19th century all over the world. Despite their best efforts, no transi-



Believing in Darwin's prophecy, evolutionists have been searching for fossils and digging for missing links since the middle of the 19th century all over the world. Despite their best efforts, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that contrary to the beliefs of evolutionists, life appeared on earth all of a sudden and fully-formed.

tional forms have yet been uncovered. All the fossils unearthed in excavations showed that contrary to the beliefs of evolutionists, life appeared on earth all of a sudden and fully-formed. Trying to prove their theory, the evolutionists have instead unwittingly caused it to collapse.

A famous British paleontologist, Derek V. Ager, admits this fact even though he is an evolutionist:

> The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find–over and over again–not gradual evolution, but the sudden explosion of one group at the expense of another.[3]

Another evolutionist paleontologist Mark Czarnecki comments as follows:

> A major problem in proving the theory has been the fossil record; the imprints of vanished species preserved in the Earth's geological formations. This record has never revealed traces of Darwin's hypothetical intermediate variants - instead species appear and disappear abruptly, and this anomaly has fueled the creationist argument that each species was created by God.[4]

They have also had to deal with the futility of waiting for "missing" transitional forms to appear in the future, as explained by a professor of paleontology from Glasgow University, T. Neville George:

> There is no need to apologize any longer for the poverty of the fossil record. In some ways, it has become almost unmanageably rich and discovery is outpacing integration… The fossil record nevertheless continues to be composed mainly of gaps.[5]

Life Emerged On Earth Suddenly And In Complex Forms

When terrestrial strata and the fossil record are examined, it is to be seen that all living organisms appeared simultaneously. The oldest stratum of the earth in which fossils of living creatures have been found is that of the Cambrian, which has an estimated age of 500-550 million years.

The living creatures found in the strata belonging to the Cambrian period emerged all of a sudden in the fossil record–there are no pre-existing ancestors. The fossils found in the Cambrian rocks belonged to snails, trilobites, sponges, earthworms, jellyfish, sea hedgehogs, and other complex invertebrates. This wide mosaic of living organisms made up of such a great number of complex creatures emerged so suddenly that this miraculous event is referred to as the "Cambrian Explosion" in geological literature.

Most of the life forms found in this stratum have complex systems like eyes, gills, circulatory system, and advanced physiological structures no different from their modern counterparts. For instance, the double-lensed, combed eye structure of trilobites is a wonder of design. David Raup, a professor of geology in Harvard, Rochester, and Chicago Universities, says: "the trilobites used an optimal design which would require a well trained and imaginative optical engineer to develop today".[6]

These complex invertebrates emerged suddenly and completely without having any link or any transitional form between them and the unicellular organisms, which were the only life forms on earth prior to them.

Richard Monastersky, the editor of *Earth Sciences*, which is one of the popular publications of evolutionist literature, states the following about the "Cambrian Explosion" which came as a total surprise to evolutionists:

> A half-billion years ago, the remarkably complex forms of animals we see today suddenly appeared. This moment, right at the start of Earth's Cambrian Period, some 550 million years ago, marks the evolutionary explosion that filled the seas with the world's first complex creatures. The large animal phyla of today were present already in the early Cambrian and they were as distinct from each other as they are today.[7]

How the earth came to overflow with such a great number of animal species all of a sudden and how these distinct types of species with no common ancestors could have emerged is a question that remains unanswered by evolutionists. The Oxford zoologist Richard

Dawkins, one of the foremost advocates of evolutionist thought in the world, comments on this reality that invalidates the very roots of all the arguments he has been defending:

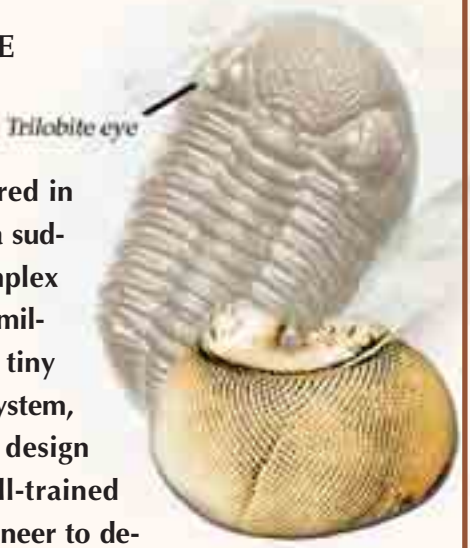
> For example the Cambrian strata of rocks, vintage about 600 million years, are the oldest ones in which we find most of the major invertebrate groups. And we find many of them already in an advanced state of evolution, the very first time they appear. It is as though they were just planted there, without any evolutionary history. Needless to say, this appearance of sudden planting has delighted creationists.[8]

As Dawkins is forced to acknowledge, the Cambrian Explosion is strong evidence for creation, because creation is the only way to explain the fully-formed emergence of life on earth. Douglas Futuyma, a prominent evolutionist biologist admits this fact and states: "Organisms either appeared on the earth fully developed or



An illustration of the Cambrian Period

THE EYE OF THE TRILOBITE



The trilobites that appeared in the Cambrian period all of a sudden have an extremely complex eye structure. Consisting of millions of honeycomb-shaped tiny particles and a double-lens system, this eye "has an optimal design which would require a well-trained and imaginative optical engineer to develop today" in the words of David Raup, a professor of geology.

This eye emerged 530 million years ago in a perfect state. No doubt, the sudden appearance of such a wondrous design cannot be explained by evolution and it proves the actuality of creation.

Moreover, the honeycomb eye structure of the trilobite has survived to our own day without a single change. Some insects such as bees and dragonflies have the same eye structure as did the trilobite.* This situation disproves the evolutionary thesis that living things evolved progressively from the primitive to the complex.

(*) R. L. Gregory, *Eye and Brain : The Physiology of Seeing*, Oxford University Press, 1995, p.31

they did not. If they did not, they must have developed from preexisting species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence."[9]

Darwin himself recognized the possibility of this when he wrote:

"If numerous species, belonging to the same genera or families, have really started into life all at once, the fact would be fatal to the theory of descent with slow modification through natural selection."[10]

The Cambrian Period is nothing more or less than Darwin's "fatal stroke". This is why the Swiss evolutionist paleoanthropologist Stefan Bengston confesses the lack of transitional links while he describes the Cambrian Period and says "Baffling (and embarrassing) to Darwin, this event still dazzles us".[11]

As may be seen, the fossil record indicates that living things did not evolve from primitive to the advanced forms, but instead emerged all of a sudden and in a perfect state. In short, living beings did not come into existence by evolution, they were created.

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1. Charles Darwin, *The Origin of Species*: A Facsimile of the First Edition, Harvard University Press, 1964, p. 179.
2. *Ibid*, pp. 172, 280.
3. Derek V. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, Vol 87, 1976, p. 133.
4. Mark Czarnecki, "The Revival of the Creationist Crusade", *MacLean's*, January 19, 1981, p. 56.
5. T. Neville George, "Fossils in Evolutionary Perspective", *Science Progress*, Vol 48, January 1960, pp. 1, 3.
6. David Raup, "Conflicts Between Darwin and Paleontology", *Bulletin, Field Museum of Natural History*, Vol 50, January 1979, p. 24.
7. Richard Monastersky, "Mysteries of the Orient", *Discover*, April 1993, p. 40.
8. Richard Dawkins, *The Blind Watchmaker*, London: W. W. Norton 1986, p. 229.
9. Douglas J. Futuyma, *Science on Trial*, New York: Pantheon Books, 1983, p. 197.
10 . Charles Darwin, *The Origin of Species*: A Facsimile of the First Edition, Harvard University Press, 1964, p. 302.
11. Stefan Bengston, *Nature*, Vol. 345, 1990, p. 765.

THE MYTH OF BIRD EVOLUTION

Recently, a 140-million-year-old fossil called *Shenzhouraptor sinensis* was discovered in the Yixian region of China. According to the evolutionary paleontologist Ji Qiang, this fossil was a missing link between dinosaurs and birds. The fact is, however, that this fossil possesses features that clash with the evolutionists' claims about the origin of birds. Not just this fossil, but also the whole paleontological data on the subject is at odds with the evolutionary theory. "Evolution of birds", like other claims of Darwinism, is no more scientific than a fairy tale.

Shenzhouraptor sinensis, The Impossible Transitional

Evolutionists suggest that *Shenzhouraptor sinensis* was a transitional form that was able to fly and possessed both bird and dinosaur characteristics. This is, however, is in contradiction with other evolutionist claims on the origin of birds.

Archaeopteryx, the oldest known bird, lived 150 million years ago and is in many respects no different from flying birds living today. *Shenzhouraptor sinensis*, however, lived 140 million years ago, making it younger than *Archaeopteryx*. For that reason, it is impossible for it to be a transitional form, because birds with perfect feathers and the necessary anatomical structure for flight were living before it.

At this point, we need to make it clear that the evolutionist claims regarding *Archaeopteryx*, one of the principle icons of the theory of

evolution for the last 100 years or so, have lost a great deal of their validity. It has been realized that this creature was a flying bird, possessing a flawless flight mechanism. Attempts to compare *Archaeopteryx* to a reptile have failed entirely.



Alan Feduccia

As Alan Feduccia, one of the leading ornithologists of the world, has stated, "Most recent workers who have studied various anatomical features of *Archaeopteryx* have found the creature to be much more birdlike than previously imagined," and "the resemblance of *Archaeopteryx* to theropod dinosaurs has been grossly overestimated."[1]

Another problem regarding *Archaeopteryx* is that the theropod dinosaurs, which many evolutionists suggest were *Archaeopteryx*' ancestors, actually emerge after it in the fossil record, not before it. This, of course, leaves no room for any "evolutionary family tree" to account for the origin of birds.

The Discontented Evolutionists

The reason for the "dino-bird" and "feathered dinosaur" stories that frequently appear in the evolutionist press is simply an effort on their part to show that their claim that birds evolved from dinosaurs has been proven by fossil discoveries. The fact is, however, that none of these fossils has offered any scientific evidence at all for that claim.

What is more, many evolutionists do not believe it either. For instance, renowned ornithologists Alan Feduccia and Larry Martin believe that it is totally an erroneous scenario. A college textbook, *Developmental Biology* reads:

> Not all biologists believe that birds are dinosaurs... This group of scientists emphasizes the differences between dinosaurs and birds, claiming that the differences are too great for the birds to have evolved from earlier dinosaurs. Alan Feduccia, and Larry

Martin, for instance, contend that birds could not have evolved from any known group of dinosaurs. They argue against some of the most important cladistic data and support their claim from developmental biology and biomechanics.[2]

Feduccia has this to say regarding the thesis of reptile-bird evolution:

Well, I've studied bird skulls for 25 years and I don't see any similarities whatsoever. I just don't see it... The theropod origins of birds, in my opinion, will be the greatest embarrassment of paleontology of the 20th century.[3]

Larry Martin, a specialist on ancient birds from the University of Kansas, also opposes the theory that birds are descended from dinosaurs. Discussing the contradiction that evolution falls into on the subject, he states:

To tell you the truth, if I had to support the dinosaur origin of birds with those characters, I'd be embarrassed every time I had to get up and talk about it.[4]

The disagreement amongst evolutionists themselves stems from the fact that there is no evidence supporting an evolutionary origin for birds. They can only build up speculations, just so stories which are imposed to the public, misleadingly, as "scientific theories".

The Significant Structural Differences Between Birds And Dinosaurs

Most evolutionists hold that birds evolved from small theropod dinosaurs. However, a comparison between birds and such reptiles reveals that the two have very distinct features, making it unlikely that one evolved from the other.

There are various structural differences between birds and reptiles, one of which concerns bone structure. Due to their bulky natures, dinosaurs—the ancestors of birds according to evolutionists—had thick, solid bones. Birds, in contrast, whether living or extinct, have hollow bones that are very light, as they must be in order for flight to take place.

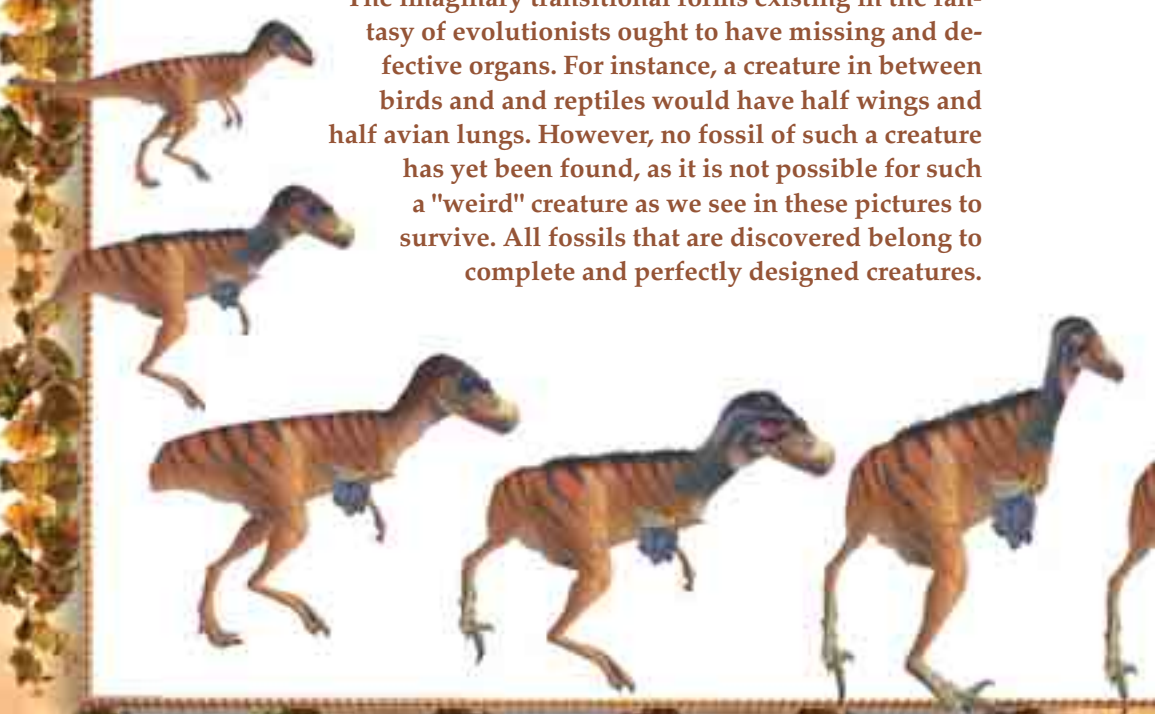
Another difference between reptiles and birds is their metabolic structure. Reptiles have the slowest metabolic structure in the animal kingdom. (The claim that dinosaurs had a warm-blooded fast metabolism remains a speculation.) Birds, on the other hand, are at the opposite end of the metabolic spectrum. For instance, the body temperature of a sparrow can rise to as much as 48°C (118°F) due to its fast metabolism. On the other hand, reptiles lack the ability to regulate their body temperature. Instead, they expose their bodies to sunlight in order to warm up. Put simply, reptiles consume the least energy of all animals and birds the most.

Yet, despite all the scientific findings, the groundless scenario of "dinosaur-bird evolution" is still insistently advocated. Popular publications are particularly fond of the scenario. Meanwhile, concepts which provide no backing for the scenario are presented as evidence for "dinosaur-bird evolution."

In some popular evolutionist publications, for instance, emphasis is

IMAGINARY CREATURES

The imaginary transitional forms existing in the fantasy of evolutionists ought to have missing and defective organs. For instance, a creature in between birds and and reptiles would have half wings and half avian lungs. However, no fossil of such a creature has yet been found, as it is not possible for such a "weird" creature as we see in these pictures to survive. All fossils that are discovered belong to complete and perfectly designed creatures.



laid on the differences among dinosaur hip bones to support the thesis that birds are descended from dinosaurs. These differences exist between dinosaurs classified as Saurischian (reptile-like, hip-girdled dinosaurs) and Ornithischian (bird-like, hip-girdled dinosaurs). This concept of dinosaurs having hip girdles similar to those of birds is sometimes wrongly conceived as evidence for the alleged dinosaur–bird link. However, the difference in hip girdles is no evidence at all for the claim that birds evolved from dinosaurs. That is because, surprisingly for the evolutionist, Ornithischian dinosaurs do not resemble birds with respect to other anatomical features. For instance, *Ankylosaurus* is a dinosaur classified as Ornithischian, with short legs, a giant body, and skin covered with scales resembling armor. On the other hand, *Struthiomimus*, which resembles birds in some of its anatomical features (long legs, short forelegs, and thin structure), is actually a Saurischian.[5]

The Unique Structure Of Avian Lungs

Another factor demonstrating the impossibility of the reptile-bird evolution scenario is the structure of avian lungs, which cannot be accounted for by evolution.

Land-dwelling creatures have lungs with a two-directional flow structure. Upon inhaling, the air travels through the passages in the lungs (bronchial tubes), ending in tiny air sacs (alveoli). The exchange of oxygen and carbon dioxide takes place here. Then, upon



exhaling, this used air makes its way back and finds its way out of the lung by the same route.



Michael Denton

In birds however, air follows just one direction through the lungs. The entry and exit orifices are completely different, and thanks to special air sacs all along the passages between them, air always flows in one direction through the avian lung. In this way, birds are able to take in air nonstop. This satisfies birds' high energy requirements. Michael Denton, an Australian biochemist and a well-known critic of Darwinism, explains the avian lung in this way:

> This one-directional flow of air is maintained in breathing in and breathing out by a complex system of interconnected air sacs in the bird's body, which expand and contract in such a way as to ensure a continuous delivery of air through the parabronchi… The structure of the lung in birds, and the overall functioning of the respiratory system, are quite unique. No lung in any other vertebrate species in any way approaches the avian system. Moreover, in its essential details it is identical in birds.[6]

The important thing is that the reptile lung, with its dual-direction air flow, could not have evolved into the bird lung with its single-direction flow, because it is not possible for there to have been an intermediate model between them. In order for a living thing to live, it has to keep breathing, and a reversal of the structure of its lungs with a change of design would inevitably end in death. According to evolution, this change must happen gradually over millions of years, whereas a creature whose lungs do not work will die within a few minutes.

Reptiles (and mammals) breathe in and out from the same air vessel. In birds, while the air enters into the lung from the front, it

goes out from the back.

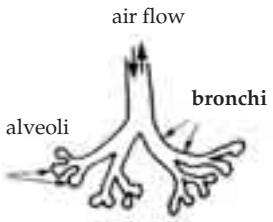
This distinct design is specially made for birds, which need great amounts of oxygen during flight.

It is impossible for such a structure to evolve from the reptile lung.

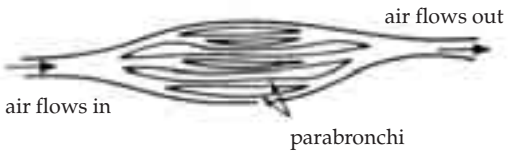
Michael Denton also states that it is impossible to give an evolutionary account of the avian lung:

> ... In the case of birds, however, the major bronchi break down into tiny tubes which permeate the lung tissue. These so-called parabronchi eventually join up together again, forming a true circulatory system so that air flows in one direction through the lungs. ... Just how such an utterly different respiratory system could have evolved gradually from the standard vertebrate design is fantastically difficult to envisage, especially bearing in mind that the maintenance of respiratory function is absolutely vital to the life of an organism to the extent that the slightest malfunction leads to death within minutes. Just as the feather cannot function as an organ of flight until the hooks and barbules are co adapted to fit together perfectly, so the avian lung cannot func-

REPTILE LUNG



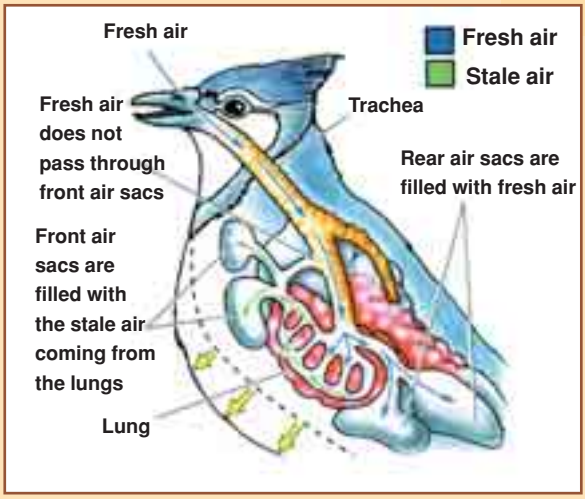
AVIAN LUNG



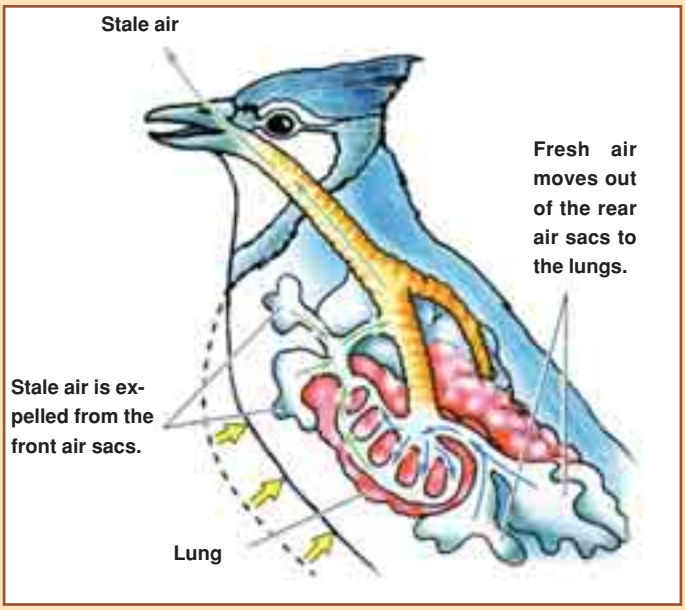
Bird lungs function in a way that is completely contrary to the way the lungs of land animals function. The latter inhale and exhale through the same passages. The air in bird lungs, in contrast, passes continuously through the lung in one direction. This is made possible by special air sacs throughout the lung. Thanks to this system, whose details can be seen overleaf, birds breathe nonstop. This design is peculiar to birds, which need high levels of oxygen during flight. It is impossible for this structure to have evolved from reptile lungs, because any creature with an "intermediate" form between the two types of lung would be unable to breathe.

BIRDS' SPECIAL RESPIRATORY SYSTEM

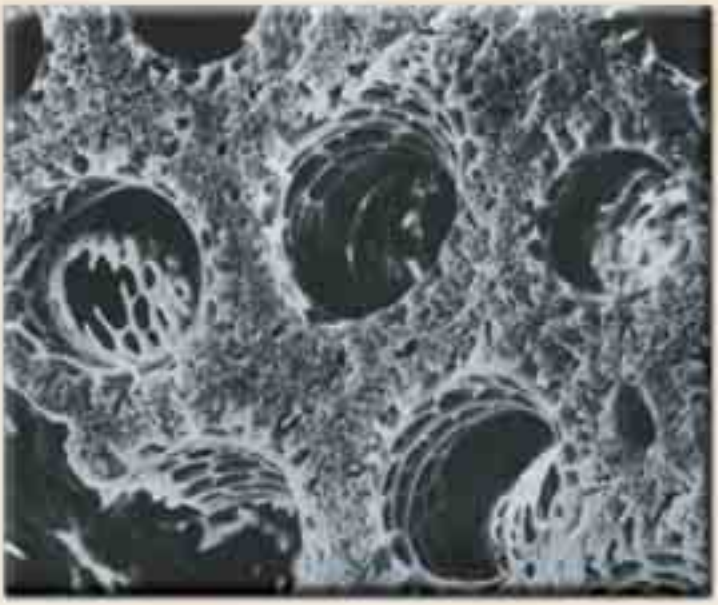




BREATHING IN: The air which enters birds' respiratory passages goes to the lungs, and to air sacs behind them. The air which is used is transferred to air sacs at the front.



BREATHING OUT: When a bird breathes out, the fresh air in the rear air sacs goes into the lungs. With this system, the bird is able to enjoy a constant supply of fresh air to its lungs. There are many details in this lung system, which is shown in very simplified form in these diagrams. For instance, there are special valves where the sacs join the lungs, which enable the air to flow in the right direction. All of these show that there is a clear design at work here. This design not only deals a death blow to the theory of evolution, it is also clear proof of creation.



Parabronchial tubes, which enable air to circulate in the right direction in birds' lungs. Each of these tubes is just 0.5 mm. in diameter.

tion as an organ of respiration until the parabronchi system which permeates it and the air sac system which guarantees the parabronchi their air supply are both highly developed and able to function together in a perfectly integrated manner.[7]

In brief, the passage from a terrestrial lung to an avian lung is impossible, because an intermediate form would serve no purpose.

Another point that needs to be mentioned here is that reptiles have a diaphragm-type respiratory system, whereas birds have an abdominal air sac system instead of a diaphragm. These different structures also make any evolution between the two lung types impossible, as John Ruben from the Oregon State University, an acknowledged authority in the field of respiratory physiology, observes in the following passage:

The earliest stages in the derivation of the avian abdominal air sac system from a diaphragm-ventilating ancestor would have necessitated selection for a diaphragmatic hernia in taxa transitional

between theropods and birds. Such a debilitating condition would have immediately compromised the entire pulmonary ventilatory apparatus and seems unlikely to have been of any selective advantage.[8]

Another interesting structural design of the avian lung which defies evolution is the fact that it is never empty of air, and thus never in danger of collapse. Michael Denton explains the situation:

Just how such a different respiratory system could have evolved gradually from the standard vertebrate design without some sort of direction is, again, very difficult to envisage, especially bearing in mind that the maintenance of respiratory function is absolutely vital to the life of the organism. Moreover, the unique function and form of the avian lung necessitates a number of additional unique adaptations during avian development… because first, the avian lung is fixed rigidly to the body wall and cannot therefore expand in volume and, second, because of the small diameter of the lung capillaries and the resulting high surface tension of any liquid within them, the avian lung cannot be inflated out of a collapsed state as happens in all other vertebrates after birth. The air capillaries are never collapsed as are the alveoli of other vertebrate species; rather, as they grow into the lung tissue, the parabronchi are from the beginning open tubes filled with either air or fluid.[9]

In other words, the passages in birds' lungs are so narrow that the air sacs inside their lungs cannot fill with air and empty again, as with land-dwelling creatures. If a bird lung ever completely deflated, the bird would never be able to re-inflate it, or would at the very least have great difficulty in doing so. For this reason, the air sacs situated all over the lung enable a constant passage of air to pass through, thus protecting the lungs from deflating.

Of course this system, which is completely different from the lungs of reptiles and other vertebrates, and is based on the most complex design, cannot have come about with random mutations, stage by stage, as evolution maintains. Thus, as Denton also mentions, the avian lung is enough to answer Darwin's challenge: "If it

could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight, modifications, my theory would absolutely break down."[10]

Bird Feathers And Reptile Scales

Another impassable gap between birds and reptiles is feathers, which are peculiar to birds. Reptile bodies are covered with scales, a completely different structure. The hypothesis that bird feathers evolved from reptile scales is completely unfounded, and is indeed disproved by the fossil record, as the evolutionist paleontologist Barbara Stahl once admitted:

> How [feathers] arose initially, presumably from reptiles scales, defies analysis... It seems, from the complex construction of feathers, that their evolution from reptilian scales would have required an immense period of time and involved a series of intermediate structures. So far, the fossil record does not bear out that supposition.[11]

A. H. Brush, a professor of physiology and neurobiology at the University of Connecticut, accepts this fact, although he is himself an evolutionist: "Every feature from gene structure and organization, to development, morphogenesis and tissue organization is different [in feathers and scales]."[12] Moreover, Professor Brush examines the protein structure of bird feathers and argues that it is "unique among vertebrates."[13]



There is no fossil evidence to prove that bird feathers evolved from reptile scales. On the contrary, feathers appear suddenly in the fossil record, Professor Brush observes, as an "undeniably



National Geographic's great hit, the perfect "dino-bird" _Archaeoraptor_ soon turned out to be a hoax. All other "dino-bird" candidates remain as speculation.

unique" character distinguishing birds.[14] Besides, in reptiles, no epidermal tissue has yet been detected that provides a starting point for bird feathers.[15]

Many fossils have so far been the subject of "feathered dinosaur" speculation, but detailed study has always disproved it. Alan Feduccia once wrote the following in an article called "On Why Dinosaurs Lacked Feathers":

> Feathers are features unique to birds, and there are no known intermediate structures between reptilian scales and feathers. Notwithstanding speculations on the nature of the elongated scales found on such forms as *Longisquama* (discovered 1969 Russia) ... as being featherlike structures, there is simply no demonstrable evidence that they in fact are.[16]

More recently, Feduccia, quoting Brush, has the following passage on the origin of feathers:

> Even birds' most scalelike features—the leg scutes (scales), claws, and the epidermally derived beak—are formed from a single category of protein, the Ø-keratins. As Alan Brush has written regarding feather development, "The genes that direct synthesis of the avian Ø-keratins represent a significant divergence from those of their reptilian ancestor."[17] (*Note that the authors assume a reptilian an-*

cestor for birds, but accept the genetic gap between these.)

All news about "dino-birds" are speculative. Many allegations turned out to false. For example, "feathered dinosaur" claim that was put forward in 1996 with a great media fanfare was also disproved soon. A reptilian fossil called *Sinosauropteryx* was found in China, but paleontologists who examined the fossil said that it had bird feathers, unlike modern reptiles. Examinations conducted one year later, however, showed that the fossil actually had no structure similar to a bird's feather.[18]

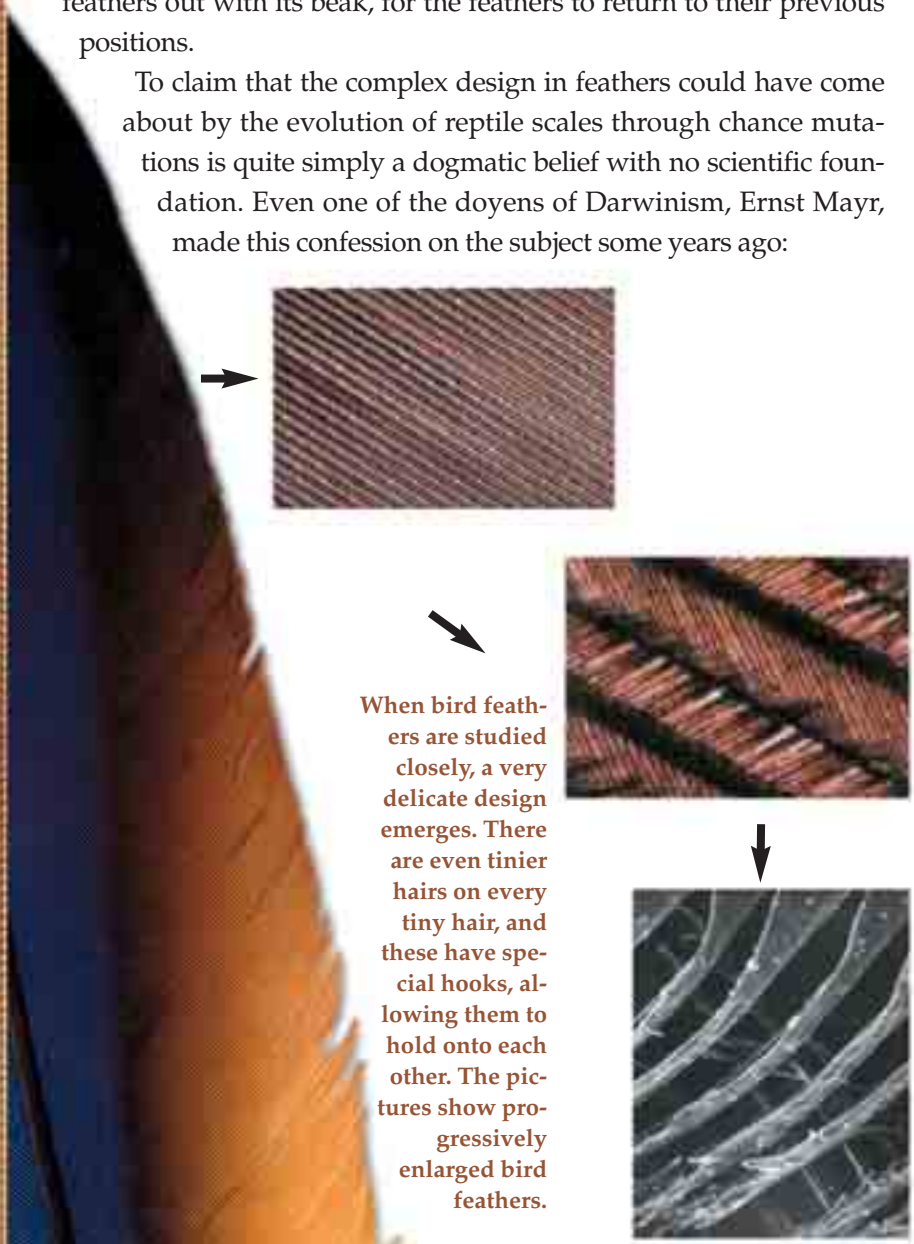
Every other fossil that has been put forward as "feathered dinosaur" in the last 10 years is debatable. Detailed studies have revealed that the structures suggested to have been "feathers" are actually collagen fibers.[19] The speculations in fact stems from evolutionist prejudice and wishful thinking. As Feduccia says, "Many dinosaurs have been portrayed with a coating of aerodynamic contour feathers with absolutely no documentation."[20] (One of the "feathered dinosaurs" in question, namely *Archaeoraptor*, proved to be a fossil forgery). Feduccia sums the position up in these terms: "Finally, no feathered dinosaur has ever been found, although many dinosaur mummies with well-preserved skin are known from diverse localities."[21]

The Design Of The Feathers

Another problem for the evolutionists is the fact that there is such a complex design in bird feathers that the phenomenon can never be accounted for without referring to intelligent design. As we all know, there is a long, stiff part that runs up the center of the feather. Attached to the shaft are the vanes. The vane is made up of small thread-like strands, called barbs. These barbs, of different lengths and rigidity, are what give the flying bird its aerodynamic nature. But what is even more interesting is that each barb has thousands of even smaller strands attached to them called barbules. The barbules are connected to barbicels, with tiny microscopic hooks, called hamuli. Each strand is hooked to an opposing strand, much like the hooks of a zipper. On just one crane feather, there are up to 650 hairs on the central tube. Each one

of these is covered with some 650 tinier hairs. And these tiny hairs are linked together by 350 hooks. The hooks come together like the two sides of a zipper. If the hooks come apart for any reason, it is sufficient for the bird to shake itself, or, in more serious cases, to straighten its feathers out with its beak, for the feathers to return to their previous positions.

To claim that the complex design in feathers could have come about by the evolution of reptile scales through chance mutations is quite simply a dogmatic belief with no scientific foundation. Even one of the doyens of Darwinism, Ernst Mayr, made this confession on the subject some years ago:



When bird feathers are studied closely, a very delicate design emerges. There are even tinier hairs on every tiny hair, and these have special hooks, allowing them to hold onto each other. The pictures show progressively enlarged bird feathers.



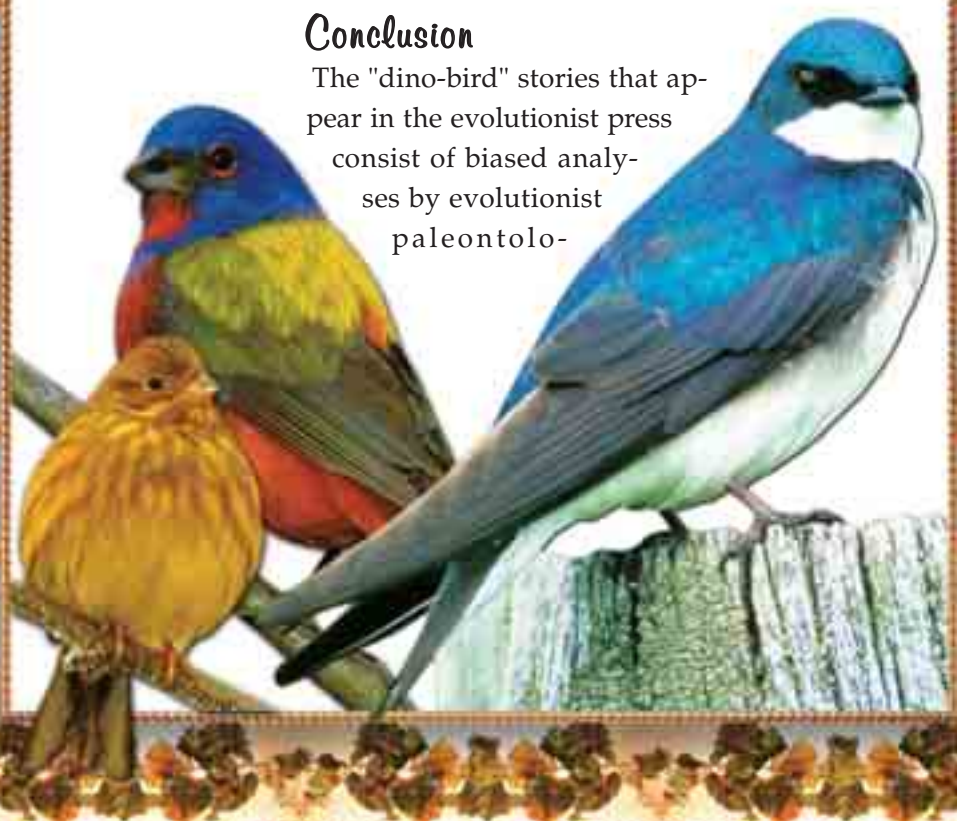
> It is a considerable strain on one's credulity to assume that finely balanced systems such as certain sense organs (the eye of vertebrates, or the bird's feather) could be improved by random mutations.[22]

The design of feathers also compelled Darwin to ponder them. Moreover, the perfect aesthetics of the peacock's feathers had made him "sick" (his own words). In a letter he wrote to Asa Gray on April 3, 1860, he said, "I remember well the time when the thought of the eye made me cold all over, but I have got over this stage of complaint..." And then continued: "... and now trifling particulars of structure often make me very uncomfortable. The sight of a feather in a peacock's tail, whenever I gaze at it, makes me sick!"[23]

In short, the enormous structural differences between bird feathers and reptile scales, and the astonishingly complex—and beautiful—design of feathers, clearly demonstrate the invalidity of the claim that feathers evolved from scales through blind natural mechanisms.

Conclusion

The "dino-bird" stories that appear in the evolutionist press consist of biased analyses by evolutionist paleontolo-



gists, and sometimes even of distortions of the truth. (In fact, one of the best-known "dino-bird" discoveries, the *Archaeoraptor* portrayed by *National Geographic* as incontrovertible proof of bird evolution, turned out to be a forgery produced by combining fossils of five separate specimens). The "dino-bird" fossils in question are either those of extinct species of bird or of dinosaurs, and not one of them represents a "missing link" between birds and dinosaurs. In fact, as we have seen above, it is impossible for dinosaurs to have evolved into birds and assumed bird characteristics by means of chance mutations.

Thus the "dino-bird" hype that rages through the media consists of nothing more than a last-ditch attempt to shore up the collapsed theory of evolution. However, science and reason will always prevail over such misconceptions.

1. Alan Feduccia, *The Origin and Evolution of Birds*, Yale University Press, 1999, p. 81
2. Scott F. Gilbert, "Did Birds Evolve from the Dinosaurs?," *Developmental Biology*, Sixth Edition, chapter 16.4 (http://www.devbio.com/chap16/link1604.shtml)
3. Pat Shipman, "Birds Do It... Did Dinosaurs?," *New Scientist*, February 1, 1997, p. 28
4. Pat Shipman, "Birds Do It... Did Dinosaurs?," *New Scientist*, February 1, 1997, p. 28
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6. Michael Denton, *Evolution: A Theory in Crisis*, London, Burnett Books Limited, 1985, p. 210-211.
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8. J. A. Ruben, T. D. Jones, N. R. Geist, and W. J. Hillenius, "Lung Structure And Ventilation in Theropod Dinosaurs and Early Birds," *Science*, vol. 278, p. 1267.
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11. Barbara J. Stahl, *Vertebrate History: Problems in Evolution*, Dover, 1985, pp. 349-350

12. A. H. Brush, "On the Origin of Feathers," *Journal of Evolutionary Biology*, vol. 9, 1996, p.132.

13. A. H. Brush, "On the Origin of Feathers," *Journal of Evolutionary Biology*, vol. 9, 1996, p.131.

14. A. H. Brush, "On the Origin of Feathers," *Journal of Evolutionary Biology*, vol. 9, 1996, p.133.

15. A. H. Brush, "On the Origin of Feathers," *Journal of Evolutionary Biology*, vol. 9, 1996, p.131.

16. Alan Feduccia, "On Why Dinosaurs Lacked Feathers," The Beginning of Birds, Eichstatt, West Germany: Jura Museum, 1985, p. 76.

17. Alan Feduccia, *The Origin and Evolution of Birds*, Yale University Press, 1999, p. 128

18. Ann Gibbons, "Plucking the Feathered Dinosaur," *Science*, vol. 278, no. 5341, 14 November 1997, pp. 1229 - 1230

19. Ann Gibbons, "Plucking the Feathered Dinosaur", *Science*, volume 278, Number 5341 Issue of 14 Nov 1997, pp. 1229 - 1230

20. Alan Feduccia, *The Origin and Evolution of Birds*, Yale University Press, 1999, p. 130

21. Alan Feduccia, *The Origin and Evolution of Birds*, Yale University Press, 1999, p. 132

22. Ernst Mayr, *Systematics and the Origin of Species*, Dove, New York, 1964, p. 296.

23. Francis Darwin, *The Life and Letters of Charles Darwin*, Volume II, From Charles Darwin to Asa Gray, April 3rd, 1860

THE ORIGIN OF MAN

Darwin put forward his claim that human beings and apes descended from a common ancestor in his book *The Descent of Man*, published in 1871. From that time until now, the followers of Darwin's path have tried to support this claim. But despite all the research that has been carried out, the claim of "human evolution" has not been backed up by any concrete scientific discovery, particularly in the fossil field.

The man in the street is for the most part unaware of this fact, and thinks that the claim of human evolution is supported by a great deal of firm evidence. The reason for this incorrect opinion is that the subject is frequently discussed in the media and presented as a proven fact. But real experts on the subject are aware that there is no scientific foundation for the claim of human evolution. David Pilbeam, a Harvard University paleoanthropologist, says:

> If you brought in a smart scientist from another discipline and showed him the meagre evidence we've got he'd surely say, "forget it; there isn't enough to go on."[1]

And William Fix, the author of an important book on the subject of paleoanthropology, makes this comment:

> As we have seen, there are numerous scientists and popularizers today who have the temerity to tell us that there is 'no doubt' how man originated. If only they had the evidence...[2]

This claim of evolution, which "lacks any evidence," starts the human family tree with a group of apes that have been claimed to constitute a distinct genus, *Australopithecus*. According to the claim, *Australopithecus* gradually began to walk upright, his brain grew, and

he passed through a series of stages until he arrived at man's present state *(Homo sapiens)*. But the fossil record does not support this scenario. Despite the claim that all kinds of intermediate forms exist, there is an impassable barrier between the fossil remains of man and those of apes. Furthermore, it has been revealed that the species which are portrayed as each other's ancestors are actually contemporary species that lived in the same period. Ernst Mayr, one of the most important proponents of the theory of evolution in the twentieth century, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."[3]



There is no scientific evidence for the claim that man evolved. What is put forward as "proof" is nothing but one-sided comment on a few fossils.

But what is the basis for the human evolution thesis put forward by evolutionists? It is the existence of plenty of fossils on which evolutionists are able to build imaginary interpretations. Throughout history, more than 6,000 species of ape have lived, and most of them have become extinct. Today, only 120 species live on the earth. These 6,000 or so species of ape, most of which are extinct, constitute a rich resource for the evolutionists.

On the other hand, there are considerable differences in the anatomic makeup of the various human races. Furthermore, the differences were even greater between prehistoric races, because as time has passed the human races have to some extent mixed with each other and become assimilated. Despite this, important differences are

still seen between different population groups living in the world today, such as, for example, Scandinavians, African pygmies, Inuits, native Australians, and many others.

There is no evidence to show that the fossils called hominid by evolutionary paleontologists do not actually belong to different species of ape or to vanished races of humans. To put it another way, no example of a transitional form between mankind and apes has been found.

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1. Richard E. Leakey, *The Making of Mankind*, Sphere Books Limited, Barcelona, 1982, p. 43.
2. William R. Fix, *The Bone Peddlers*, Macmillan Publishing Company, New York, 1984, pp. 150-153.
3. "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?" *Scientific American*, December 1992, p. 20.



YET ANOTHER BLOW TO THE MYTH OF "VESTIGIAL ORGANS"

Darwinism considers all life on Earth as a product of chance mutations and natural selection and, as an a priori commitment, excludes intelligent design. In order to argue against design, the Darwinist mind seeks for flaws in the biological systems. From Darwin to Dawkins, over and over, this dogmatic stance has led the evolutionist to insist on the existence of imaginary flaws and "useless" vestigial organs in living systems. However, over and over, these bold claims by evolutionists turned out to be manifestations of ignorance. The allegedly vestigial organs were discovered to be performing very important functions and the whole "vestigial organ" argument turned out to be a fallacy.

The history of science documents a steady reduction in the number of the so-called vestigial organs. The allegedly non-functional organs, one by one, turned out to be organs whose functions had not yet been discovered. A list of vestigial organs that was made by the German Anatomist R. Wiedersheim in 1895 included approximately 100 structures, including the appendix and the coccyx. As science progressed, it was discovered that all of the organs in Wiedersheim's list in fact had very important functions. For instance, it was discovered that the appendix, which was supposed to be a "vestigial organ," was in fact a part of the lymphatic system. A medical publication notes in 1997 that "other bodily organs and tissues—the thymus, liver, spleen, appendix, bone marrow, and small collections of lymphatic tissue such as the tonsils in the throat and

Peyer's patch in the small intestine—are also part of the lymphatic system. They too help the body fight infection."[1]

It was also discovered that the tonsils, which were also included in Wiedersheim's list of vestigial organs, had a significant role in protecting the throat against infections, particularly until adolescence. It was found that the coccyx at the lower end of the vertebral column supports the bones around the pelvis and is the convergence point of some small muscles and for this reason, it would not be possible to sit comfortably without a coccyx.

In the years that followed, it was realized that the thymus triggered the immune system in the human body by activating the T cells, that the pineal gland was in charge of the secretion of some important hormones, that the thyroid gland was effective in providing steady growth in babies and children, and that the pituitary gland controlled the correct functioning of many hormone glands. All of these were once considered to be "vestigial organs." Finally, the semi-lunar fold in the eye, which was referred to as a vestigial organ by Darwin, has been found in fact to be in charge of cleansing and lubricating the eye.

The steady reduction in the list of vestigial organs results from the fact that this is an argument from ignorance. Some wiser evolutionists also came to realize this fact. S. R. Scadding, an evolutionist himself, once wrote in his article "Can vestigial organs constitute evidence for evolution?" published in the journal *Evolutionary Theory*:

> Since it is not possible to unambiguously identify useless structures, and since the structure of the argument used is not scientifically valid, I conclude that "vestigial organs" provide no special evidence for the theory of evolution. [2]

THE LEG OF THE HORSE

The latest blow to the myth of vestigial organs comes from a recent study on the leg of the horse. In an article in the 20-27 December 2001 issue of the journal *Nature*, titled "Biomechanics: Damper for bad vibrations," it is noted that "Some muscle fibres in the legs of horses seem to be evolutionary leftovers with no func-

tion. But in fact they may act to damp damaging vibrations generated in the leg as the horse runs." The article reads as follows:

> Horses and camels have muscles in their legs with tendons more than 600 millimetres long connected to muscle fibres less than 6 millimetres long. Such short muscles can change length only by a few millimetres as the animal moves, and seem unlikely to be of much use to large mammals. The tendons function as passive springs, and it has been assumed that the short muscle fibres are redundant, the remnants of longer fibres that have lost their function over the course of evolution. But Wilson and colleagues argue… that these fibres might protect bones and tendons from potentially damaging vibrations….
>
> Their experiments show that short muscle fibers can damp the damaging vibrations following the impact of a foot on the ground. When the foot of a running animal hits the ground, the impact sets the leg vibrating; the frequency of the vibrations is relatively high-for example, 30-40 Hz in horses-so many cycles of vibration would occur while the foot was on the ground if there were no damping.
>
> The vibrations might cause damage, because bone and tendon are susceptible to fatigue failure. Fatigue in bones and tendons is the accumulation of damage resulting from repeated application of stresses. Bone fatigue is responsible for the stress fractures suffered by both human athletes and racehorses, and tendon fatigue





Michael Behe

may explain at least some cases of tendonitis. Wilson et al. suggest that the very short muscle fibres protect both bones and tendons from fatigue damage by damping out vibrations…[3]

In short, a closer loot at the anatomy of the horse revealed that the structures that have been considered as nonfunctional by evolutionists have very important functions.

In other words, scientific progress demonstrated that what was considered to be evidence for evolution is in fact evidence for design. Evolutionists should take a hint from this fact, if they are willing to do so. The *Nature* commentator seems to be reasonable:

> Wilson et al. have found an important role for a muscle that seemed to be the relic of a structure that had lost its function in the course of evolution. Their work makes us wonder whether other vestiges (such as the human appendix) are as useless as they seem.[4]

This is not surprising. The more we learn about nature, the more we see the evidence for creation. As Michael Behe notes, "the conclusion of design comes not from what we do not know, but from what we have learned over the past 50 years."[5] And Darwinism turns out to be an argument from ignorance, or, in other words, an "atheism of the gaps."

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1. *The Merck Manual of Medical Information*, Home edition, Merck & Co., Inc. The Merck Publishing Group, Rahway, New Jersey, 1997.
2. S. R. Scadding, "Do 'Vestigial Organs' Provide Evidence for Evolution?", *Evolutionary Theory*, vol. 5, May 1981, p. 173.
3. R. Mcneill Alexander, "Biomechanics: Damper For Bad Vibrations", *Nature*, 20-27 December 2001
4. Ibid.
5. Behe's Seminar in Princeton, 1997

Different Races are not Evidence for Evolution

Some evolutionists try to put the existence of different races forward as evidence for evolution. In fact, this claim is more frequently expressed by amateur evolutionists who have a less than sufficient knowledge of the theory they defend.

The thesis proposed by those who defend this claim is based on the question, "If, as divine sources say, life began with one man and one woman, how could different races have emerged?" Another way of putting it is: "Since Adam and Eve's height, colour, and other features were those of only two people, how could races with entirely different features have emerged?"

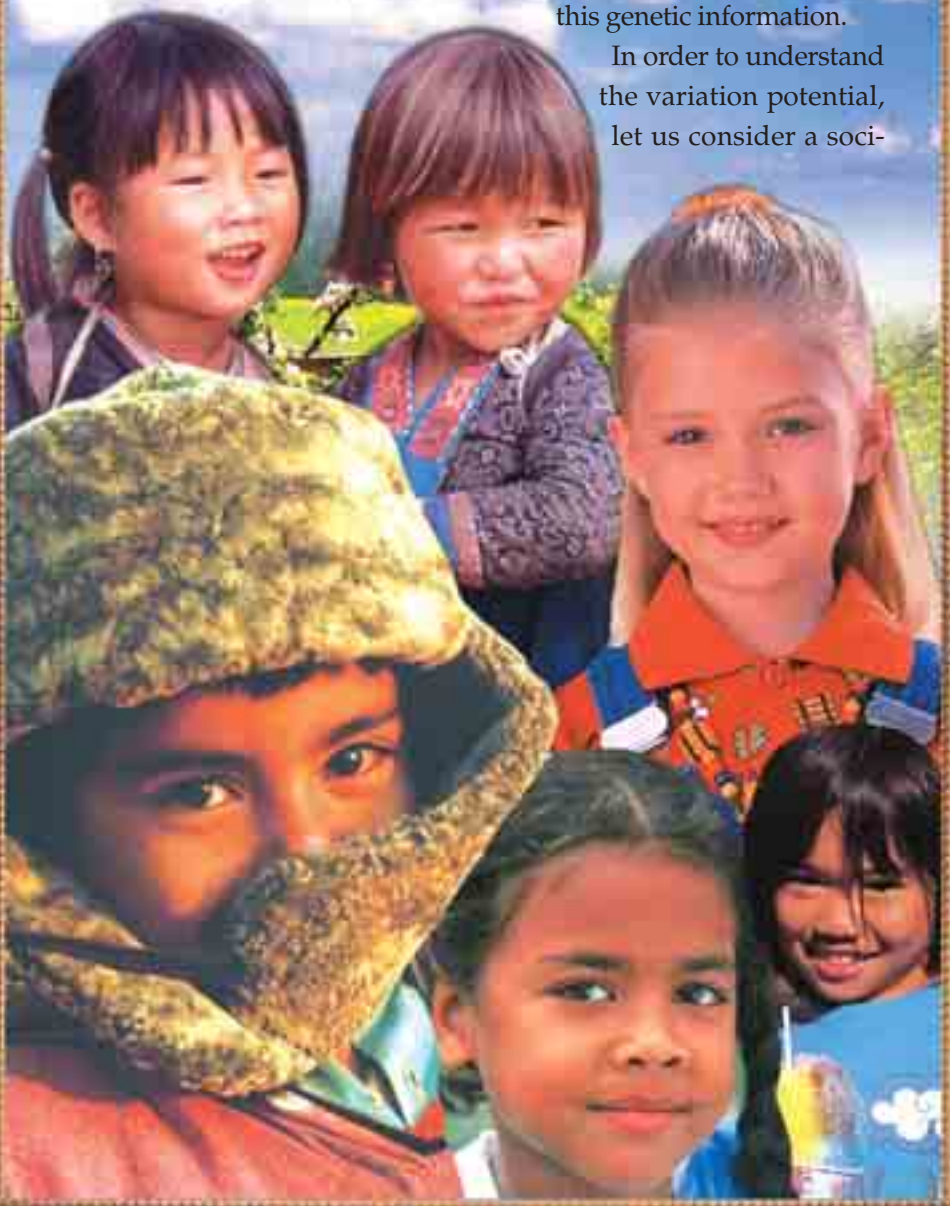
In fact, the problem lying beneath all these questions or objections is an insufficient knowledge of the laws of genetics, or the ignoring of them. In order to understand the reason for the differences between the races in today's world, it will be necessary to have some idea of the subject of "variation," which is closely linked to this question.

Variation, a term used in genetics, refers to a genetic event that causes the individuals or groups of a certain type or species to possess different characteristics from one another. The source of this variation is the genetic information possessed by the individuals within that species. As a result of breeding between those individuals, that genetic information comes together in later generations in different combinations. There is an exchange of genetic material between the mother's and father's chromosomes. Genes thus get mixed up with

one another. The result of this is a wide variety of individual features.

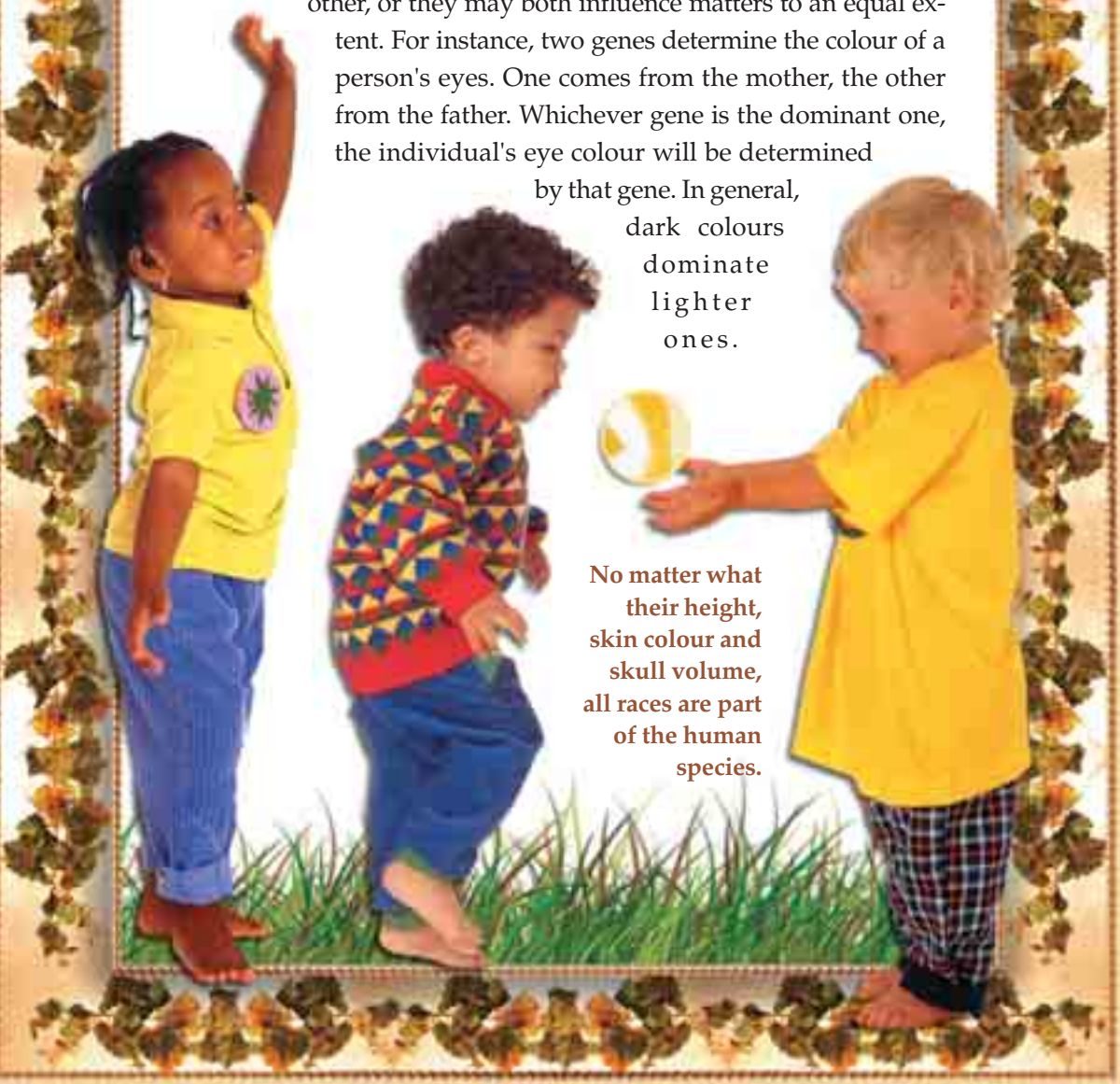
The different physical features between human races are due to variations within the human race. All the people on Earth carry basically the same genetic information, yet some have slanted eyes, some have red hair, some have long noses, and others are short of stature, all depending on the extent of the variation potential of this genetic information.

In order to understand the variation potential, let us consider a soci-



ety in which brunette, brown-eyed people predominate over blond, blue-eyed individuals. As a result of the two communities intermingling and marrying over time, new generations which are brunette but blue-eyed will be seen. In other words, the physical characteristics of both groups will come together in subsequent generations and produce new appearances. When one imagines other physical characteristics mixing in the same way, it is clear that a great variety will emerge.

The important point that must be understood here is this: There are two genes that rule every physical feature. One may dominate the other, or they may both influence matters to an equal extent. For instance, two genes determine the colour of a person's eyes. One comes from the mother, the other from the father. Whichever gene is the dominant one, the individual's eye colour will be determined by that gene. In general, dark colours dominate lighter ones.



No matter what their height, skin colour and skull volume, all races are part of the human species.

In this way, if a person possesses genes for brown and for green eyes, his eyes will be brown because the brown eye gene is dominant. However, the recessive green colour can be passed down the generations and emerge at a later time. In other words, parents with brown eyes can have a green-eyed child. That is because that colour gene is recessive in both parents.

This law applies to all other physical features and the genes which govern them. Hundreds, or even thousands, of physical features, such as the ears, nose, the shape of the mouth, height, bone structure, and organ structure, shape, and characteristics, are all controlled in the same way. Thanks to this, all the limitless information in the genetic structure can be passed on to subsequent generations without becoming outwardly visible. Adam, the first human being, and Eve, were able to pass the rich information in their genetic structure on to subsequent generations even though only a part of it was reflected in their physical appearance. Geographical isolation that had happened over human history has led to an atmosphere where different physical features came together in different groups. Over a long period of time, this led to different groups having different bone structures, skin colour, height, and skull volumes. This eventually led to the different races.

However, this long period did not change one thing, of course. No matter what their height, skin colour and skull volume, all races are part of the human species.



CLONING IS NO EVIDENCE FOR EVOLUTION

The fact that such a question as whether such a scientific advance as cloning "supports evolution" is asked or even comes to mind actually reveals a very important truth. This is the cheapness of the propaganda that evolutionists resort to to get people to accept their theory. Since the subject of cloning has nothing to do with the theory of evolution, it cannot be a matter of concern for any professional evolutionist. However, some of those who blindly support evolution at whatever cost, and particularly certain circles within media organizations, have even tried to turn such a totally unconnected matter as cloning into propaganda for evolution.

What Does Cloning A Living Thing Mean?

The DNA of the living thing that is proposed to be copied is used in the cloning process. The DNA is extracted from any cell belonging to the organism in question, and then placed into an egg cell belonging to another organism of the same species. A shock is then given immediately afterwards, which prompts the egg cell to start dividing. The embryo is then placed into a living thing's womb, where it continues to divide. Scientists then await its development and birth.

Why Has Cloning Nothing To Do With Evolution?

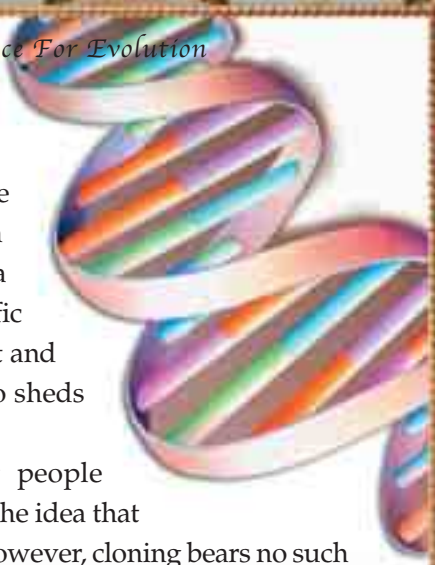
The concepts of cloning and evolution are completely different. The theory of evolution is built on the claim that inanimate matter

turned into living matter by chance. (There is not the slightest scientific proof that this could actually happen.) Cloning, on the other hand, is the copying of a living thing by using genetic material from that creature's cells. The new organism starts from a single cell, and a biological process is transferred to the laboratory and repeated there. In other words, there is no question of such a process happening by "chance"—the basic claim of the theory of evolution—nor of "lifeless matter coming to life."

The cloning process is no evidence for evolution whatsoever. It is, however, clear evidence of a biological law that totally undermines evolution. That is the famous principle that "Life can only come from life," put forward by the famous scientist Louis Pasteur towards the end of the nineteenth century. The fact that cloning is presented as evidence for evolution, despite that open truth, is a deception being carried out by the media.

Advances in many branches of science over the last 30 years have demonstrated that the emergence of life cannot be explained in terms of chance. Evolutionists' scientific errors and one-sided comments have been well-documented, and the theory of evolution has become indefensible within the realm of science. This fact has propelled some evolutionists to look in other areas. That is why scientific advances such as "cloning," or "test-tube babies," have been so fanatically used as evidence for evolution in the recent past.

Evolutionists have nothing more to say to society in



the name of science, and so take refuge in the gaps in people's scientific knowledge and try to prolong the theory's life in that way, even though that merely brings the theory to a pitiable state. Just like all other scientific advances, cloning is a very important and revealing scientific advance that also sheds light on the fact that life was created.

Another misunderstanding that people have fallen into as regards cloning is the idea that cloning can "create human beings." However, cloning bears no such interpretation. Cloning consists of adding genetic information which already exists to a living reproduction mechanism that also already exists. No new mechanism or genetic information is created in the process. Genetic information is taken from someone who already exists and is placed inside a female womb. This enables the child that is eventually born to be the "identical twin" of the person from whom the genetic information was taken.

Many people who do not fully understand what cloning is have all kinds of fantastic ideas about it. For instance, they imagine that a cell can be taken from a 30-year-old man and another 30-year-old can be created that same day. Such an example of cloning is only to be found in science fiction, and is not and never will be possible. Cloning basically consists of bringing a person's "identical twin" to life by natural methods (in other words in a mother's womb).This has nothing to do with the theory of evolution, nor with the concept of "creating man."

Creating a human being or any other living thing—in other words bringing something into existence out of nothing—is a power peculiar to God. Scientific advances confirm the same thing by showing that this creation cannot be done by man. This is expressed in a verse:

The Originator of the heavens and Earth. When He decides on something, He just says to it, "Be!" and it is. (Qur'an, 2: 117)

DARWINIST MISREPRESENTATIONS ABOUT THE HUMAN GENOME PROJECT

THE APE-MAN SIMILARITY IS A TALE!

The completion of human's gene map today does not yield the result that man and ape are relatives. One need not be deceived by evolutionists' attempts to exploit this new scientific development just as they do with all others.

As known, the recent completion of the human gene map within the scope of the Human Genome Project has been a very important scientific improvement. However, some results of this project are being distorted in some evolutionist publications. It is claimed that the genes of chimpanzees have a similarity to human genes by 98 % and this is promoted as an evidence to the claim that apes are close to humans, and therefore, to the theory of evolution. In truth, this is a "fake" evidence put forward by evolutionists who benefit from the lack of knowledge of society about this subject.

98 % Similarity Claim Is A Misleading Propaganda

First, it should be stated that the 98% similarity concept, frequently advanced by evolutionists about the DNAs of man and chimpanzee, is deceptive.

In order to claim that the genetic make-ups of man and chimpanzee bear 98 % similarity, the genome of the chimpanzee also has to be



mapped just as that of man's, the two has to be compared, and the result of this comparison has to be obtained. However no such result is available, because so far, only the gene of mankind has been mapped. No such research is yet done for the chimpanzee.

In reality, the 98 % similarity between the genes of man and ape, which now and then becomes an agenda item, is a propaganda oriented slogan deliberately invented years ago. This similarity is an extraordinarily exaggerated generalisation grounded on the similarity in the amino acid sequences of some 30-40 basic proteins present in man and chimpanzee. A sequence analysis has been made with a method named "DNA hybridization" on the DNA sequences that are correlated with these proteins and only those limited number of proteins have been compared.

However there are about hundred thousand genes, and therefore 100 thousand proteins coded by these genes in humans. For that reason, there is no scientific basis for claiming that all the genes of man and ape are 98 % similar only because of the similarity in 40 out of 100.000 proteins.

On the other hand, the DNA comparison carried out on those 40 proteins is also controversial. This comparison was made in 1987 by two biologists named Sibley and Ahlquist and published in the periodical named *Journal of Molecular Evolution*.[1] However another scientist named Sarich who examined the data obtained by these two scientists concluded that the reliability of the method they used is controversial and that the data has been exaggeratedly interpreted. [2] Dr. Don Batten, another biologist, also analysed the issue in 1996 and concluded that the real similarity rate is 96.2%, not 98 %.[3]

Human DNA Is Also Similar To That Of The Worm, Mosquito And Chicken!

Moreover, the above mentioned basic proteins are common vital molecules present in various other living beings. The structure of the same kinds of proteins present not only in chimpanzee, but also in completely different living beings, is very similar to that in the humans.

For example, the genetic analyses published in *New Scientist* have revealed a 75 % similarity between the DNAs of nematode worms and man.[4] This definitely does not mean that there is only a 25% difference between man and these worms! According to the family tree made by evolutionists, the Chordata phylum, in which man is included, and Nematoda phylum were different from each other even 530 million years ago.

On the other hand, in another finding which also appeared in the Turkish media, it was stated that the comparisons carried out between the genes of fruit fly belonging to the *Drosophila* species and human genes yielded a similarity of 60%.[5] On the other hand, the analyses done on some proteins show man as close to some very different living beings. In a survey carried out by the researchers in Cambridge University, some proteins of land dwelling animals were compared. Amazingly, in nearly all samples, man and chicken were paired as the closest relatives. The next closest relative was crocodile.[6]

Another example used by evolutionists on "the genetic similarity between man and ape", is the presence of 48 chromosomes in chimpanzees and gorillas versus 46 chromosomes in man. Evolutionists regard the closeness of the number of chromosomes as indication of an evolutionary relationship. However, if this logic used by evolu-

tionists were true, then man should have an even closer relative than chimpanzee: "the potato"!. Because the number of chromosomes in potatoes is the same as that of man: 46

These examples certify that the concept of genetic similarity does not constitute evidence for the theory of evolution. This is because the genetic similarities are not in line with the alleged evolution schemes, and on the contrary, they yield completely opposite results.

Genetic Similarities Upset The "Evolution Scheme" That Is Sought To Be Constituted

Unsurprisingly, when the issue is evaluated as a whole, it is seen that the subject of "bio-chemical similarities" does not constitute an evidence for evolution, but on the contrary leaves the theory in the lurch. Dr. Christian Schwabe, a biochemistry researcher from the Medical Faculty of South Carolina University, is an evolutionist scientist who has spent years to find evidence for evolution in the molecular domain. He particularly did researches on insulin and relaxin-type proteins and tried to establish evolutionary relationships between living beings. However, he had to confess for many times that he could not find any evidence for evolution at any point in his studies. In an article published in *Science* magazine, he said;

> "Molecular evolution is about to be accepted as a method superior to palaeontology for the discovery of evolutionary relationships. As a molecular evolutionist I should be elated. Instead it seems disconcerting that many exceptions exist to the orderly progression of species as determined by molecular homologies; so many in fact that I think the exception, the quirks, may carry the more important message"[7]

Based on the recent findings obtained in the field of molecular biology, the renowned biochemist Prof. Michael Denton made the following comments;

> "Each class at molecular level is unique, isolated and unlinked by intermediates. Thus, molecules, like fossils, have failed to provide the elusive intermediates so long sought by evolution-

ary biology… At a molecular level, no organism is "ancestral" or "primitive" or "advanced" compared with its relatives… There is little doubt that if this molecular evidence had been available a century ago… the idea of organic evolution might never have been accepted." [8]

Similarities Are Not Evidence For Evolution But For Creation

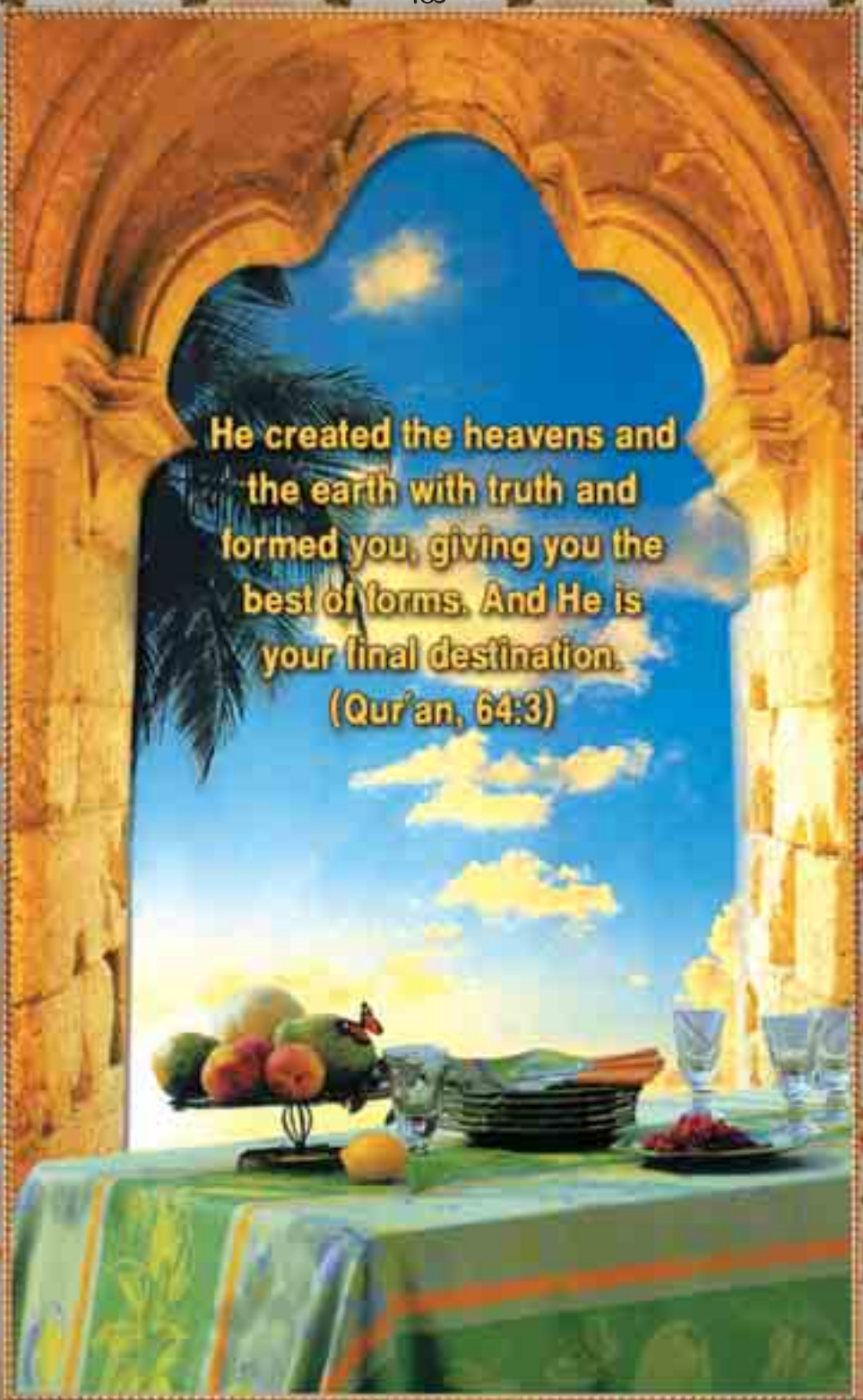
It is surely natural for the human body to bear some molecular similarities to other living beings, because they all are made up of the same molecules, they all use the same water and atmosphere, and they all consume foods consisting of the same molecules. Certainly, their metabolisms and therefore genetic make-ups would resemble to one another. This, however, is not evidence that they evolved from a common ancestor.

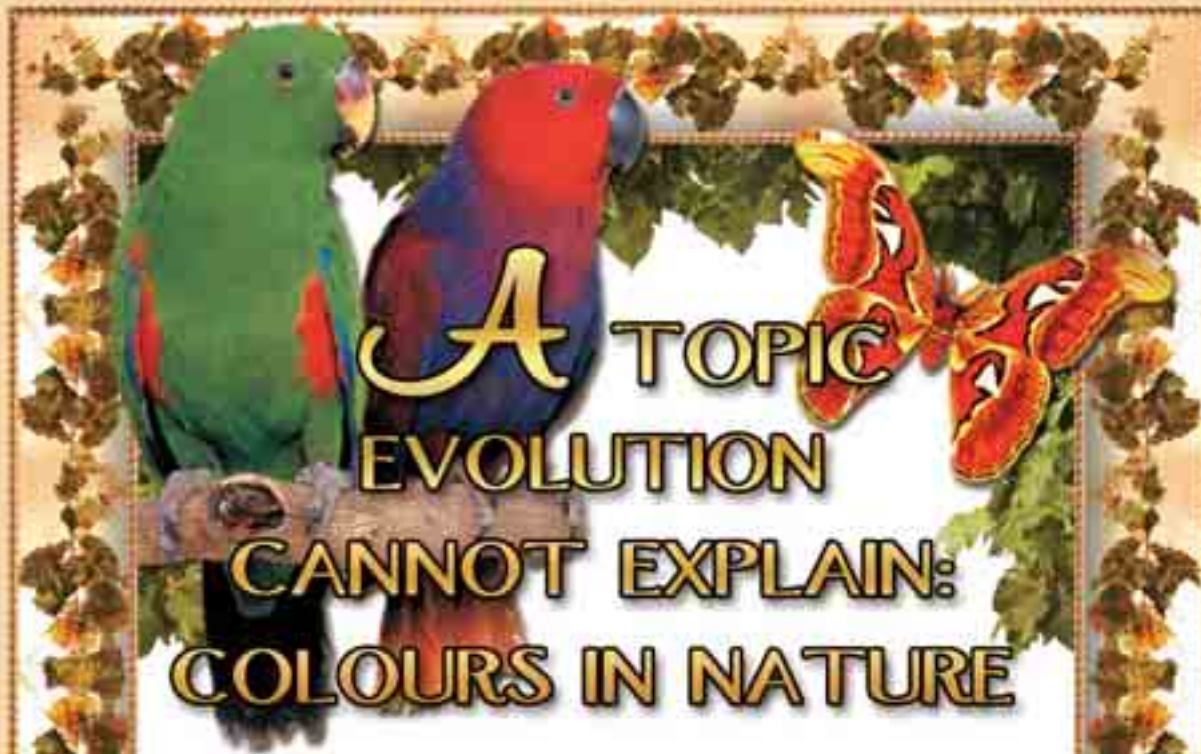
This "common material" is not the result of an evolution but of "common design", that is, their being created upon the same plan.

It is possible to explain this subject with an example; all constructions in the world are done with similar materials (brick, iron, cement, etc.). This, however, does not mean that these buildings "evolved" from each other. They are constructed separately by using common materials. The same is true for living beings as well.

Life did not originate as a result of unconscious coincidences as evolution claims, but as the result of the creation of God, the Almighty, the owner of infinite knowledge and wisdom.

1. *Journal of Molecular Evolution*, v. 26 pp.99-1212
2. Sarich et al, 1989, *Cladisticts* 5:3-32
3. CEN, 19 (1); 21-22 December 1996-February 1997
4. *New Scientist*, 15 May 1999, p. 27
5. *Hurriyet*, 24 February 2000
6. *New Scientist* v.103, 16 August 1984, p.19
7. Christian Schwabe, "On the Validity of Molecular Evolution", *Trends in Biochemical Sciences*, v. 11, July 1986
8. Michael Denton, *Evolution: A Theory in Crisis*, London; Burnett Books


He created the heavens and
the earth with truth and
formed you, giving you the
best of forms. And He is
your final destination.
(Qur'an, 64:3)

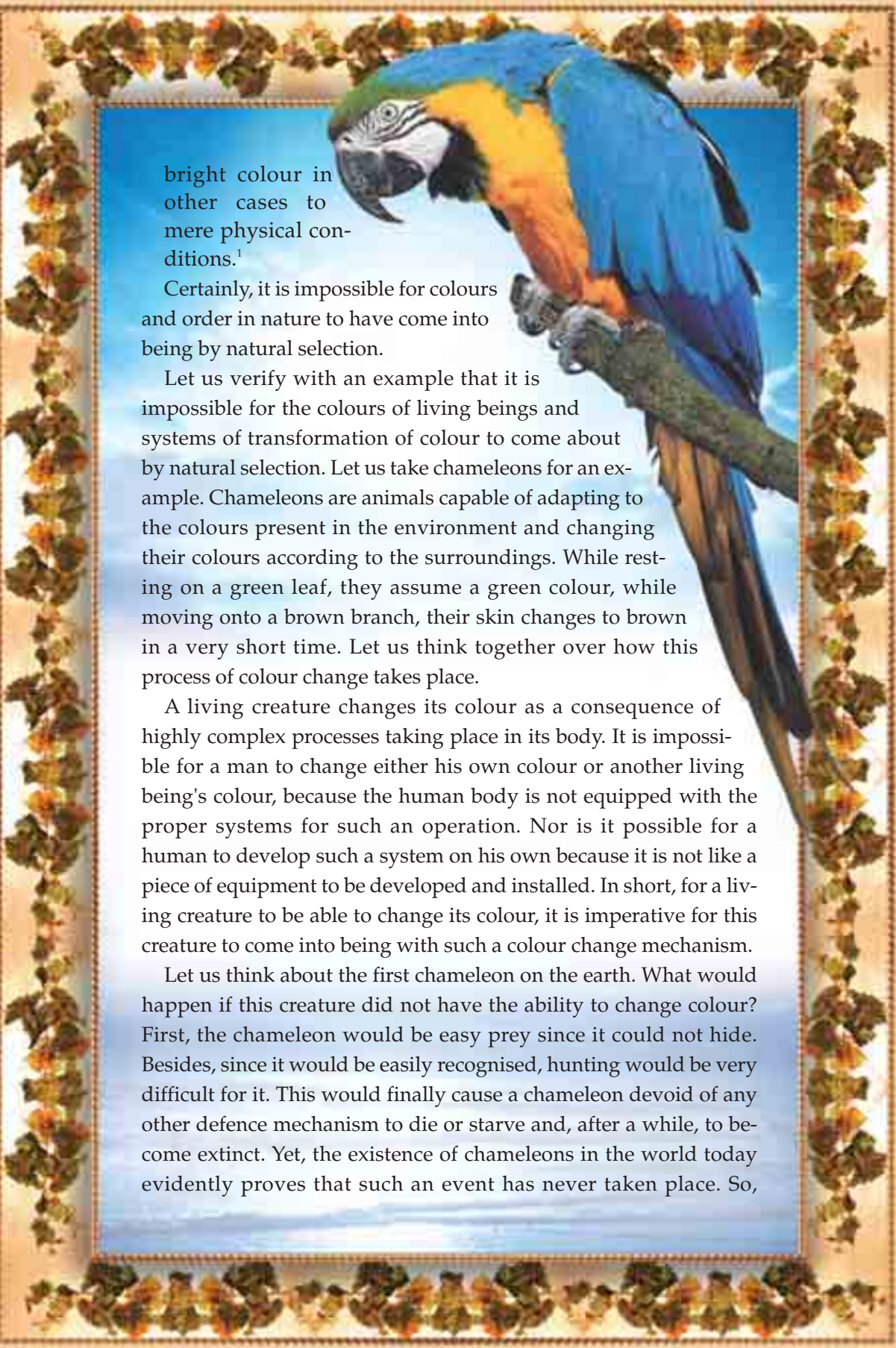


A TOPIC EVOLUTION CANNOT EXPLAIN: COLOURS IN NATURE

When we look at nature, we see that every plant and every animal have their own particular colours and patterns exclusive to their kind. Furthermore, each of these colours and patterns have different meanings for living things: an invitation to mate, expression of aggression, a warning against danger and many notions like these acquire a meaning among animals from the perception of colours and patterns.

The theory of evolution, which claims that everything has come into being by random coincidence, has reached a total impasse because of the artistry, diversity of colours and harmony exhibited in nature. Charles Darwin, the founder of the theory in the form in which we have it today, also had to confess the situation he faced because of the design evident in living beings. Darwin stated that he could not understand why the colours of living creatures have particular meanings:

> My difficulty is, why are caterpillars sometimes so beautifully and artistically coloured? Seeing that many are coloured to escape danger, I can hardly attribute their



bright colour in other cases to mere physical conditions.[1]

Certainly, it is impossible for colours and order in nature to have come into being by natural selection.

Let us verify with an example that it is impossible for the colours of living beings and systems of transformation of colour to come about by natural selection. Let us take chameleons for an example. Chameleons are animals capable of adapting to the colours present in the environment and changing their colours according to the surroundings. While resting on a green leaf, they assume a green colour, while moving onto a brown branch, their skin changes to brown in a very short time. Let us think together over how this process of colour change takes place.

A living creature changes its colour as a consequence of highly complex processes taking place in its body. It is impossible for a man to change either his own colour or another living being's colour, because the human body is not equipped with the proper systems for such an operation. Nor is it possible for a human to develop such a system on his own because it is not like a piece of equipment to be developed and installed. In short, for a living creature to be able to change its colour, it is imperative for this creature to come into being with such a colour change mechanism.

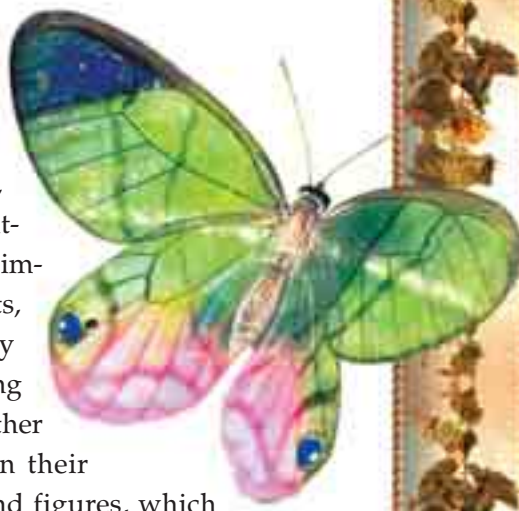
Let us think about the first chameleon on the earth. What would happen if this creature did not have the ability to change colour? First, the chameleon would be easy prey since it could not hide. Besides, since it would be easily recognised, hunting would be very difficult for it. This would finally cause a chameleon devoid of any other defence mechanism to die or starve and, after a while, to become extinct. Yet, the existence of chameleons in the world today evidently proves that such an event has never taken place. So,

chameleons possessed this perfect system from the first moment they appeared on earth.

Evolutionists claim that chameleons have developed this system over time. This would make some questions occur to our minds: why have chameleons chosen to develop such a complex system such as changing colour instead of an easier defence mechanism? Why has it chosen changing colour while there are so many kinds of defence mechanisms? How has such a mechanism, providing for all the chemical processes necessary for colour change, been formed in the chameleon? Is it possible for a reptile to think of such a mechanism and then develop the necessary systems in its body? More, is it possible for a reptile to encode the information necessary for colour change in the DNA present in its cells?



Unquestionably, this is impossible. The conclusion to be drawn from the answers given to such questions as above will be one and the same: it is impossible for a living creature to develop such a complex system that allows it to change its own colour.



Not only systems of colour change, but also the diversities of colour and pattern in living beings deserve focus. It is impossible for the bright colours in parrots, the diverse colours in fish, the symmetry in the wings of butterflies, the fascinating patterns in flowers and the colours of other living things to have been formed on their own. Such perfect patterns, colours and figures, which serve very important purposes in the lives of living things, are concrete evidence of creation. It is obvious that there is a superior design in the formation of the colours around us.

Let us make it clear with an example: let us suppose that we are designing a product consisting of squares. Even to draw one of them, we need to make a small calculation and make sure that all four sides are

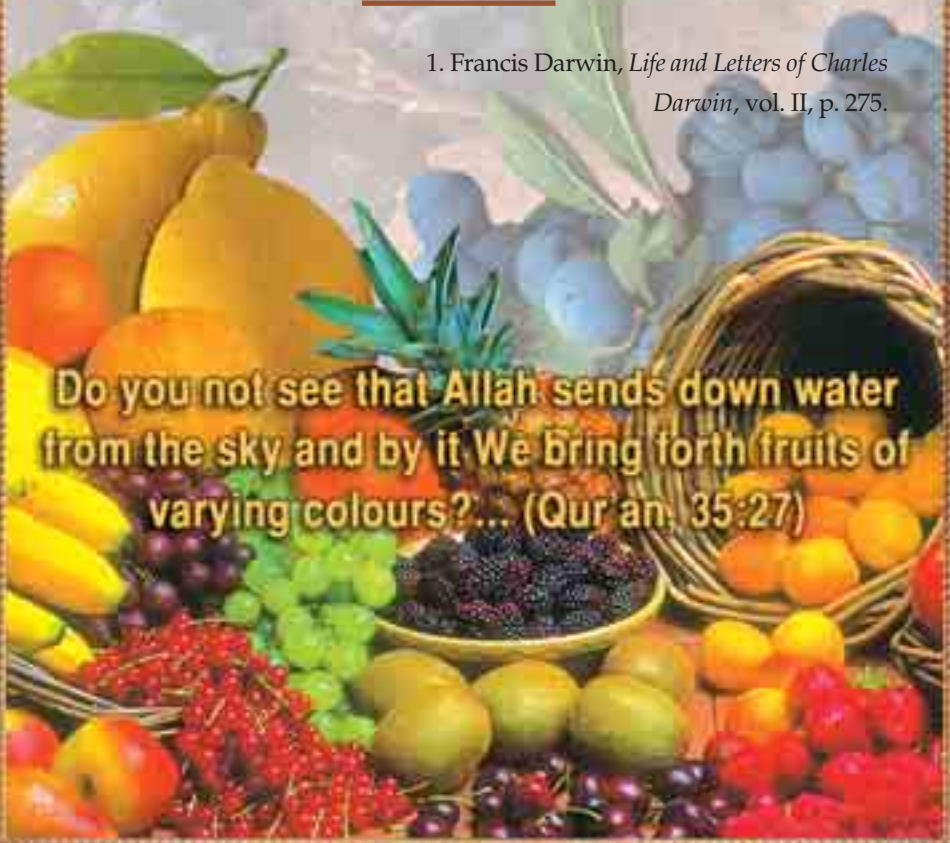


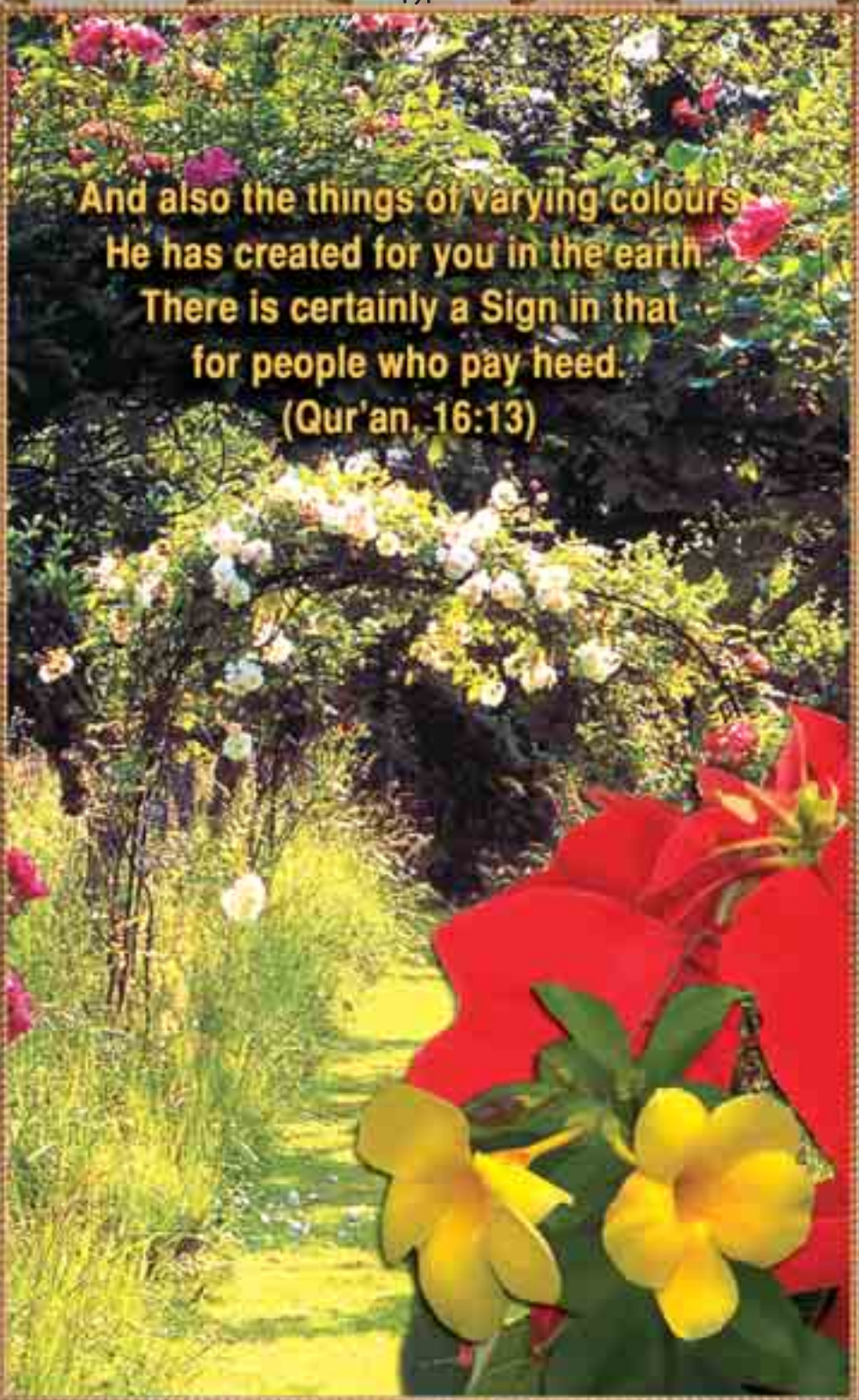
linear and equal and the square has 90-degree angles at the corners. We can draw the square only after making some calculations and adjustments. As seen, even drawing a single square requires some knowledge and skill.

Let us apply the same reasoning to living creatures around us and ponder on them. There is perfect harmony, order and plan in living beings. A person who appreciates the necessity of knowledge and skill in drawing a simple square, will understand right away that origination of the order, harmony, colours and design in the universe is also a product of infinite knowledge and skill. Therefore there is no reasonable or scientific ground for claiming that a system such as the universe has come into existence by chance. Allah, the Most Powerful, has created the entire universe. Allah is the One Who fashions everything He creates most beautifully.

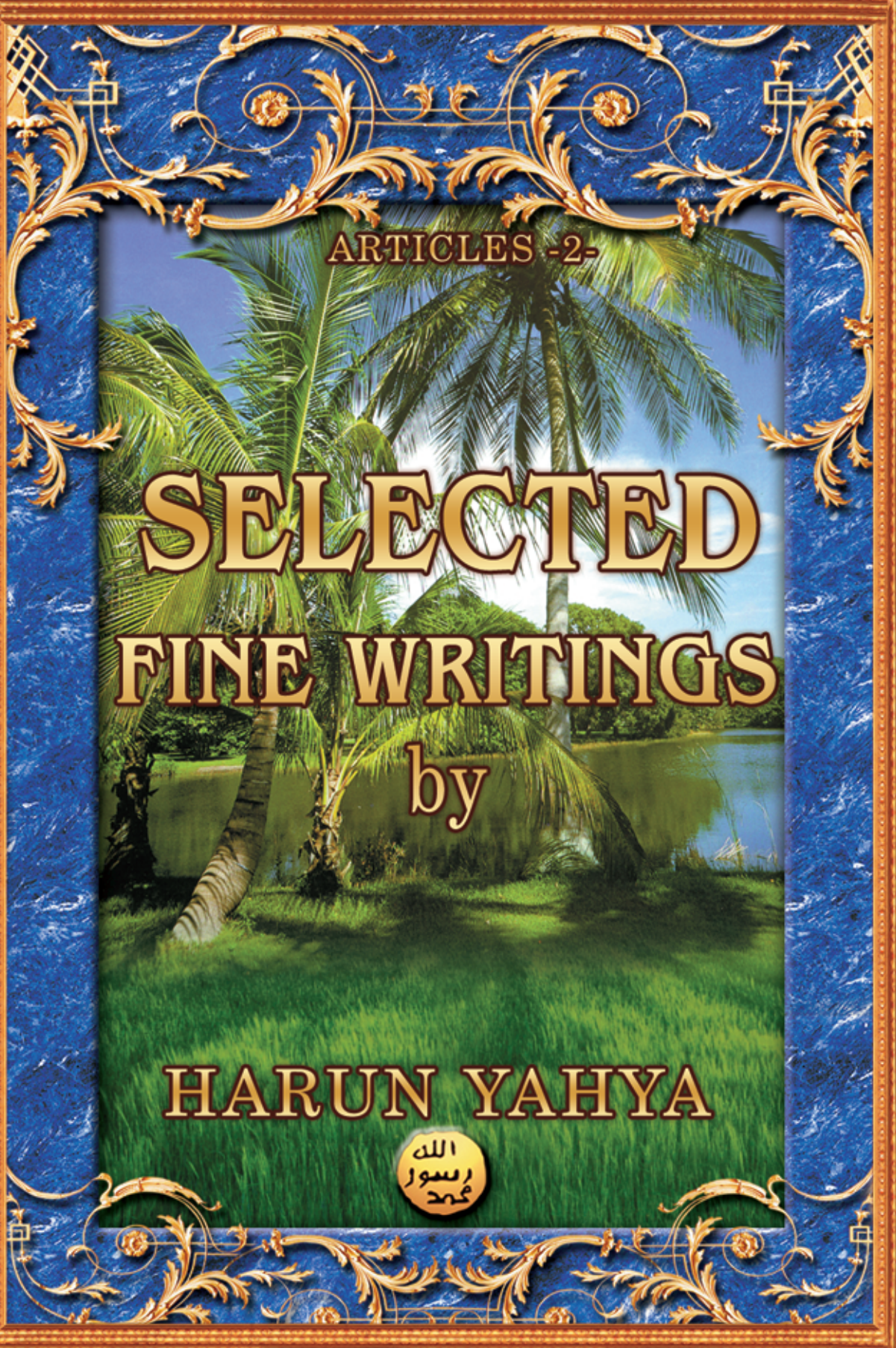
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1. Francis Darwin, *Life and Letters of Charles Darwin*, vol. II, p. 275.




And also the things of varying colours
He has created for you in the earth.
There is certainly a Sign in that
for people who pay heed.
(Qur'an, 16:13)

They said 'Glory be to You!
We have no knowledge except what
You have taught us. You are the
All-Knowing, the All-Wise.'
(Surat al-Baqara: 32)


ARTICLES -2-
SELECTED
FINE WRITINGS
by
HARUN YAHYA
الله
رسول
محمد

This book is compiled from articles by Harun Yahya on different issues and published in various newspapers and periodicals between the years 1999 and 2003. Distinctively, the author provides a deep analysis of the issues he deals with. In each article, the arguments that are put forward are grounded in concrete sources and the rationales underlying the concepts under focus are provided. Consequently, each article addresses the wisdom and common sense of the reader and explains the facts, which he has probably never realized or thought about before. Some of the articles in this volume are: "The Creation of the Universe and the Equilibrium in the Explosion," "The Hidden Power in Lightning," "Time and Relativity," "A Miracle of the Qur'an: Mother's Milk," "The Fall of Atheism and the Rise of Faith," "Crusaders, Templars and Freemasonry," "Behind the Scenes of the Iraq War," "The Call for An 'Islam Union'," "Solution to Economic Crisis from the Qur'an."

ABOUT THE AUTHOR



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980's, the author has published many books on political, faith-related and scientific issues. His main focus has been the refutation of Darwinism and materialism, two modern myths presented under a scientific guise. Harun Yahya's books appeal to all kinds of readers, Muslims and non-Muslims alike, regardless of their age, race, or nationality, for they focus on one objective: to broaden the readers' perspective by encouraging them to think about a number of critical issues, such as the existence of God and His unity, and to display the decrepit foundations and perverted works of godless systems.

In the Name of God,
Most Gracious, Most Merciful



TO THE READER

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn God's words and to live by them. All the subjects concerning God's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensure that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at a one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of God. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

ARTICLES - II -

SELECTED FINE WRITINGS

by

HARUN YAHYA

September 2003

ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, he was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

His pen-name is a composite of the names *Harun* (Aaron) and *Yahya* (John), in memory of the two esteemed Prophets who fought against their people's lack of faith. The Prophet's seal on the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (peace be upon him), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of godless ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet, who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur' an's message, encourage readers to consider basic faith-related issues such as God's Existence and Unity and the hereafter; and to expose godless systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in God and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who

seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for God's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of God, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological chaos, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of God, these books will be a means through which people in the twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

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by Harun Yahya

All translations from the Qur'an are from
The Noble Qur'an: a New Rendering of its Meaning in English
by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork,
Norwich, UK. 1420 CE/1999 AH.

Abbreviations used:
(saas - *sall-Allahu 'alyahi wa sallam*):
May Allah bless him and grant him peace
(following a reference to the Prophet Muhammad)
(as - *'alayhi's-salam* - also pbuh): Peace be upon him
(following a reference to the prophets or angels)

www.harunyahya.com

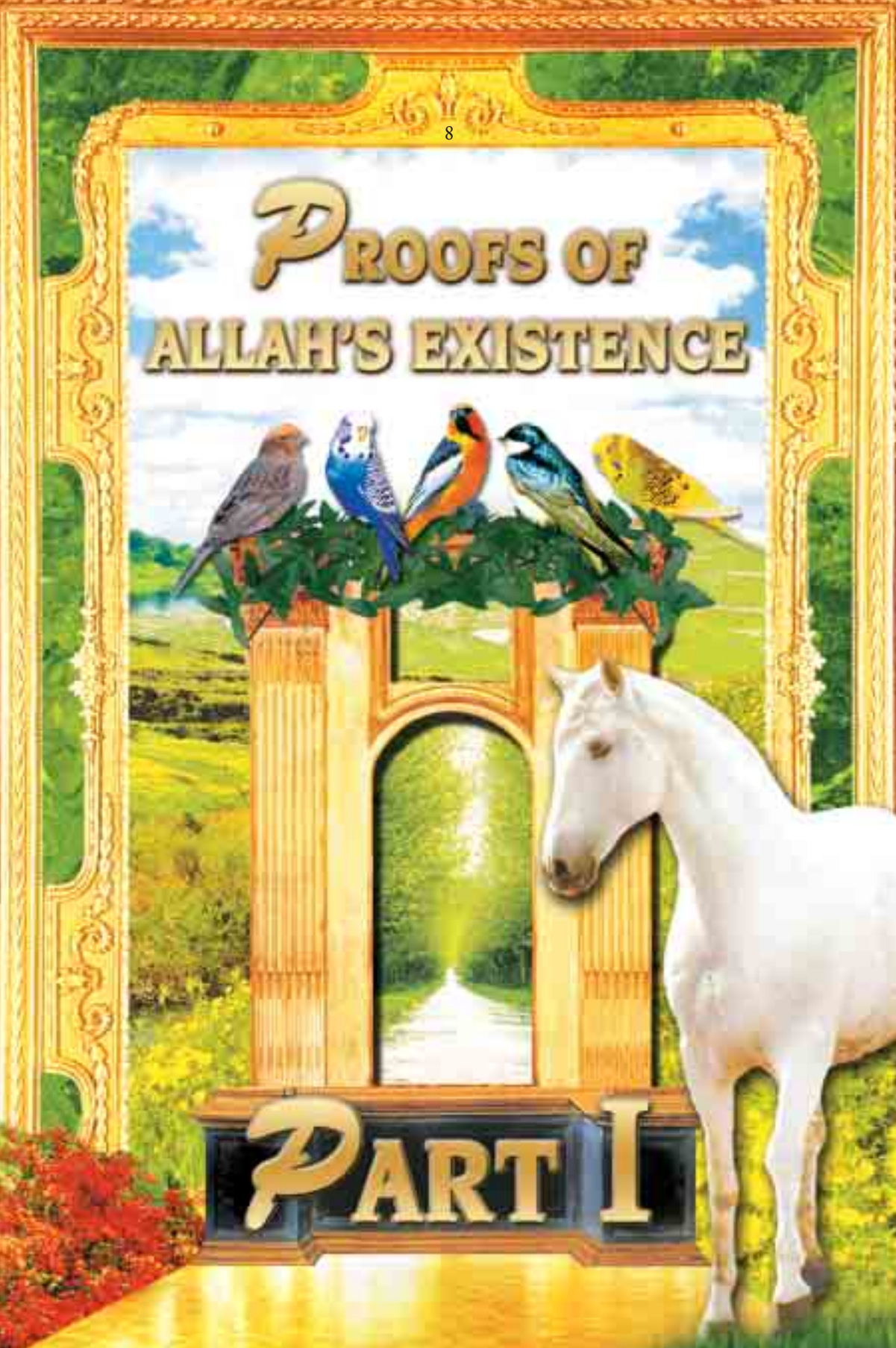
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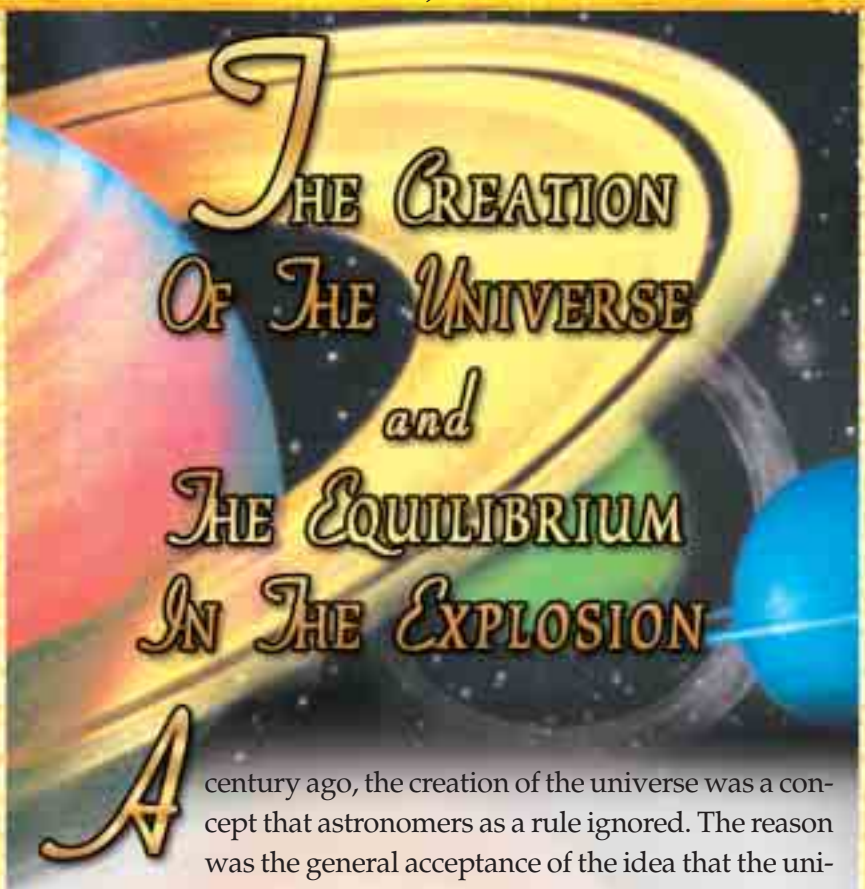
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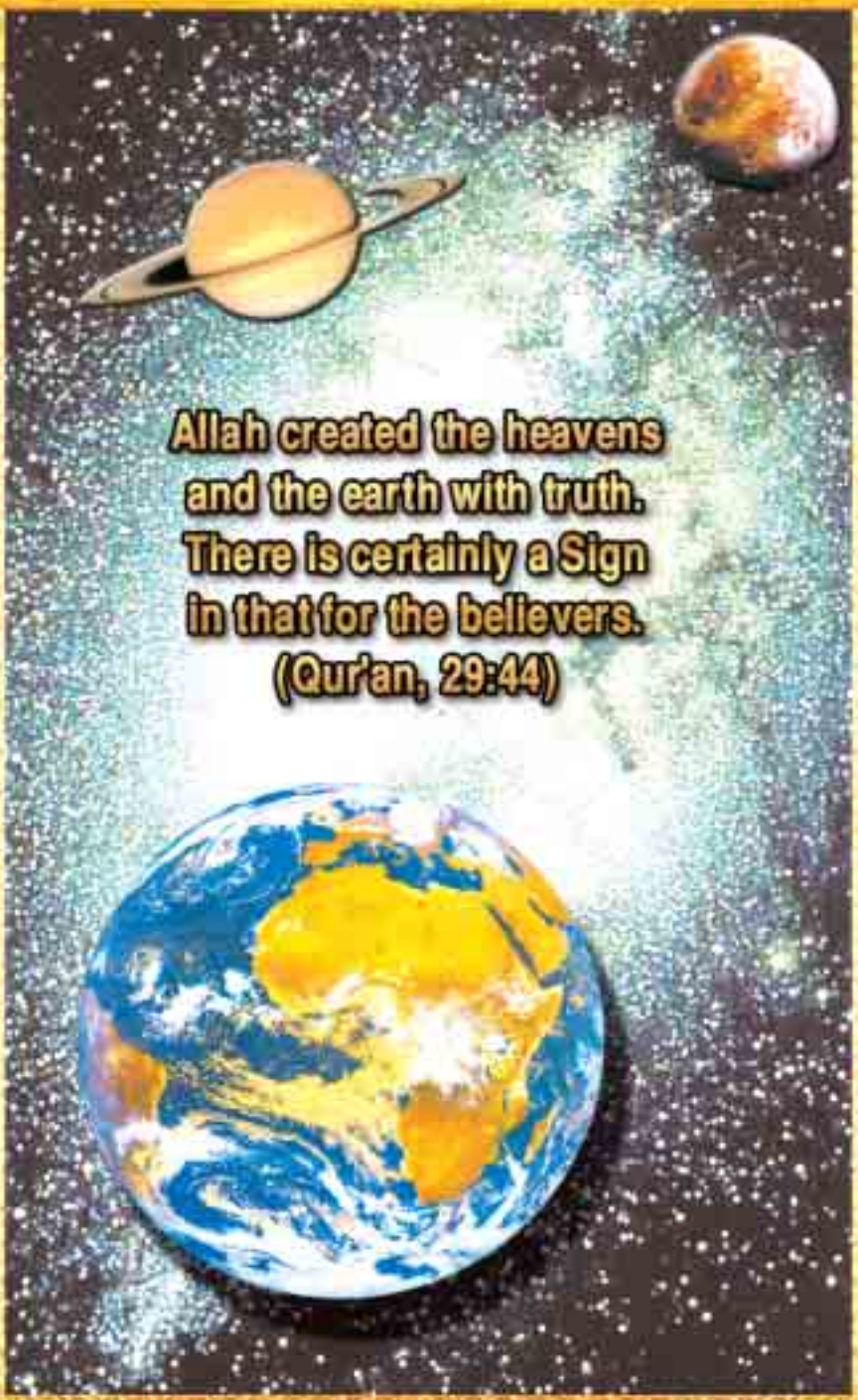

PROOFS OF
ALLAH'S EXISTENCE
PART I



The Creation Of The Universe and The Equilibrium In The Explosion

A century ago, the creation of the universe was a concept that astronomers as a rule ignored. The reason was the general acceptance of the idea that the universe existed in infinite time. Examining the universe, scientists supposed that it was just a conglomeration of matter and imagined that it had no beginning. There was no moment of "creation"–a moment when the universe and everything in it came into being.

This notion of an infinite universe fit in very well with atheism. It is not hard to see why. To hold that the universe had a beginning could imply that it was created and that, of course requires a Creator–that is, Allah. It was much more convenient and safer to circumvent the issue by putting forward the idea that "the universe exists for eternity", even though there was not the slightest scientific basis for making such a claim.


Allah created the heavens
and the earth with truth.
There is certainly a Sign
in that for the believers.
(Qur'an, 29:44)

The Creation Of The Universe And The Equilibrium In The Explosion

Unsurprisingly, the discoveries in the 20th century proved with compelling evidence that at some time, all the matter in the universe was compacted in a single point-mass that had "zero volume" because of its immense gravitational force. Our universe came into being as the result of the explosion of this point-mass that had zero volume. This explosion has come to be called the "the Big Bang" and its existence has repeatedly been confirmed by observational evidence.



There was another truth that the Big Bang pointed to. To say that something has zero volume is tantamount to saying that it is "nothing". The whole universe was created from this "nothing". And furthermore this universe had a beginning, contrary to the view of materialism, which holds that "the universe has existed for eternity".

With the Big Bang's victory, the myth of 'eternal matter' that constituted the basis of the materialist philosophy is thrown into the trash-heap of history. What, then, was before the Big Bang and what was the power that brought the universe into 'being' with this big explosion when it was previously 'non-existent'? This question certainly implies, though terribly disturbing for the materialists, the existence of a Creator. The renowned atheist philosopher Antony Flew comments on the issue. He says:



> Notoriously, confession is good for the soul. I will therefore begin by confessing that the Stratonician atheist has to be embarrassed by the contemporary cosmological consensus. For it seems that the cosmologists are providing a scientific proof,

> that the universe had a beginning. So long as the universe can be comfortably thought of as being not only without end but also without beginning, it remains easy to urge that its brute existence, and whatever are found to be its most fundamental features, should be accepted as the explanatory ultimates. Although I believe that it remains still correct, it certainly is neither easy nor comfortable to maintain this position in the face of the Big Bang story.[1]

Many scientists who do not blindly condition themselves to be atheists have admitted the role of an almighty Creator in the creation of the universe. This Creator must be a Being Who has created both matter and time, yet Who is independent of both. Well-known astrophysicist Hugh Ross has this to say:

> If time's beginning is concurrent with the beginning of the universe, as the space-theorem says, then the cause of the universe must be some entity operating in a time dimension completely independent of and preexistent to the time dimension of the cosmos. This conclusion tells us that God is not the universe itself, nor is God contained within the universe.[2]

Yes, matter and time are created by the almighty Creator Who is independent of all these notions. This Creator is Allah, Who is the Lord of the heavens and the earth.

In truth, the Big Bang caused much greater trouble for the materialists than the above confessions of the atheist philosopher, Antony Flew. For the Big Bang not only proves that the universe was created out of nothing, but also that it was brought into being in a very planned, systematic and controlled manner.

The Big Bang took place with the explosion of the point which contained all the matter and energy of the universe and its dispersion into space in all directions with a terrifying speed. Out of this matter and energy, there came about a great balance containing galaxies, stars, the sun, the earth and all other heavenly bodies.

Moreover, laws were formed called the 'laws of physics', which are uniform throughout the whole universe and do not change. All these indicate that a perfect order arose after the Big Bang.

Explosions that we are normally familiar with, however, do not bring about order. All of the observable explosions tend to harm, disintegrate, and destroy what is present. For example, the atom and hydrogen bomb explosions, fire-damp explosions, volcanic explosions, natural gas explosions, solar explosions: they all have destructive effects.

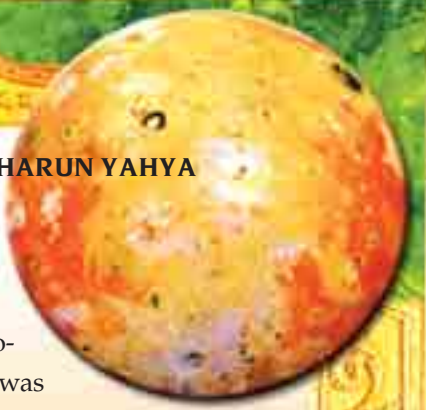
Sir Fred Hoyle, the world-renowned astronomer, who finally had to accept the Big Bang theory after many years of opposition, expresses this situation very well. He says:

> The big bang theory holds that the universe began with a single explosion. Yet as can be seen, an explosion merely throws matter apart, while the big bang has mysteriously produced the opposite effect - with matter clumping together in the form of galaxies.[3]

Another aspect of this extraordinary order formed in the universe following the Big Bang is the creation of a 'habitable universe'. The conditions for the formation of a habitable planet are so many and so complex that it is impossible to think that this formation is coincidental.

Paul Davies, a renowned professor of theoretical physics, calculated how 'fine tuned' the pace of expansion after the Big Bang was, and he reached an incredible conclusion. According to Davies, if the rate of expansion after the Big Bang had been different even by the ratio of one over a billion times a billion, no habitable star type, and therefore any form of life, would have been formed. Paul Davies says:

> Careful measurement puts the rate of expansion very close to a critical value at which the universe will just escape its own gravity and expand forever. A little slower and the cosmos would collapse, a little faster and the cosmic material would have long ago



completely dispersed. It is interesting to ask precisely how delicately the rate of expansion has been 'fine-tuned' to fall on this narrow dividing line between two catastrophes. If at the time the pattern of expansion was already firmly established, the expansion rate had differed from its actual value by more than one in a billion billion, it would have been sufficient to throw the delicate balance out. The big bang was not, evidently, any old bang, but an explosion of exquisitely arranged magnitude.[4]

The laws of physics that emerged together with the Big Bang have not changed at all over a period of 15 billion years. Furthermore, these laws stand on calculations so scrupulous that even a millimetre's variation from their current values can result in the destruction of the whole structure and configuration of the universe.

The famous physicist Prof. Stephen Hawking states in his book *A Brief History of Time*, that the universe is set on calculations and balances more finely tuned than we can conceive. Hawking states with reference to the rate of expansion of the universe:

If the rate of expansion one second after the big bang had been smaller by even one part in a hundred thousand million million, the universe would have recollapsed before it ever reached its present size.[5]



Paul Davies also explains the unavoidable consequence to be derived from these incredibly precise balances and calculations:

It is hard to resist the impression that the present structure of the universe, apparently so sensitive to minor alterations in the numbers, has been rather carefully thought out… The seemingly mirac-

> ulous concurrence of numerical values that nature has assigned to her fundamental constants must remain the most compelling evidence for an element of cosmic design.[6]

In relation to the same fact, an American professor of Astronomy, George Greenstein, writes in his book *The Symbiotic Universe*:

> How could this possibly have come to pass [that the laws of physics conform themselves to life]?.. As we survey all the evidence, the thought insistently arises that some supernatural agency must be involved.[7]

In fact in order to recognize that the universe is not a "product of coincidences" one does not really need any of these calculations at all. Simply by looking around himself, a person can easily perceive the fact of creation in even the tiniest details of what he sees. How could a universe like this, perfect in its systems, the sun, the earth, people, houses, cars, trees, flowers, insects, and all the other things in it ever have come into existence as the result of atoms falling together by chance after an explosion? Every detail we peer at shows the evidence of Allah's existence and supreme power. Only people who reflect can grasp these signs.

> **In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which Allah sends down from the sky-by which He brings the earth to life when it was dead and scatters about in it creatures of every kind—and the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs for people who use their intellect. (Qur'an, 2: 164)**

Doubtlessly, the design of the universe is evidence of Allah's power to establish. The precise balances and all the human beings and other creatures are the evidence of Allah's supreme power and act of creation. This result discovered by modern sci-

ence is just a reworking of a truth revealed fourteen centuries ago in the Qur'an:

Your Lord is Allah, Who created the heavens and the earth in six days and then settled Himself firmly on the Throne. He covers the day with the night and, each pursuing the other urgently; and the sun and moon and stars are subservient to His command. Both creation and command belong to Him. Blessed be Allah, the Lord of all worlds. (Qur'an, 7:54)



Notes:

1 Henry Margenau, Roy Abraham Vargesse, *Cosmos, Bios, Theos*, La Salle IL: Open Court Publishing, 1992, p. 241

2 Hugh Ross, *The Creator and the Cosmos: How Greatest Scientific Discoveries of The Century Reveal God*, Colorado: NavPress, revised edition, 1995, p. 76

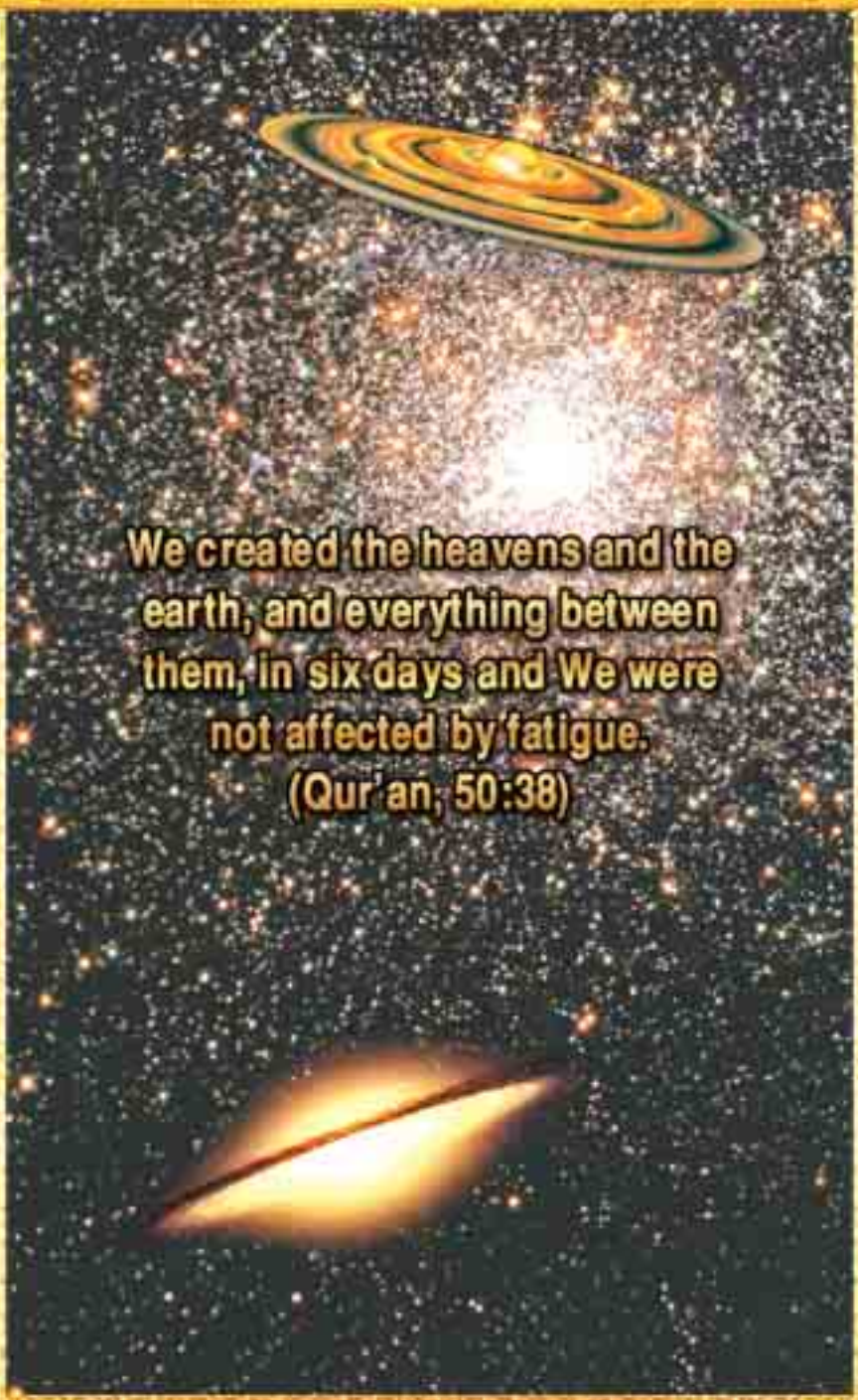
3 Fred Hoyle, *The Intelligent Universe*, London, 1984, pp. 184-185

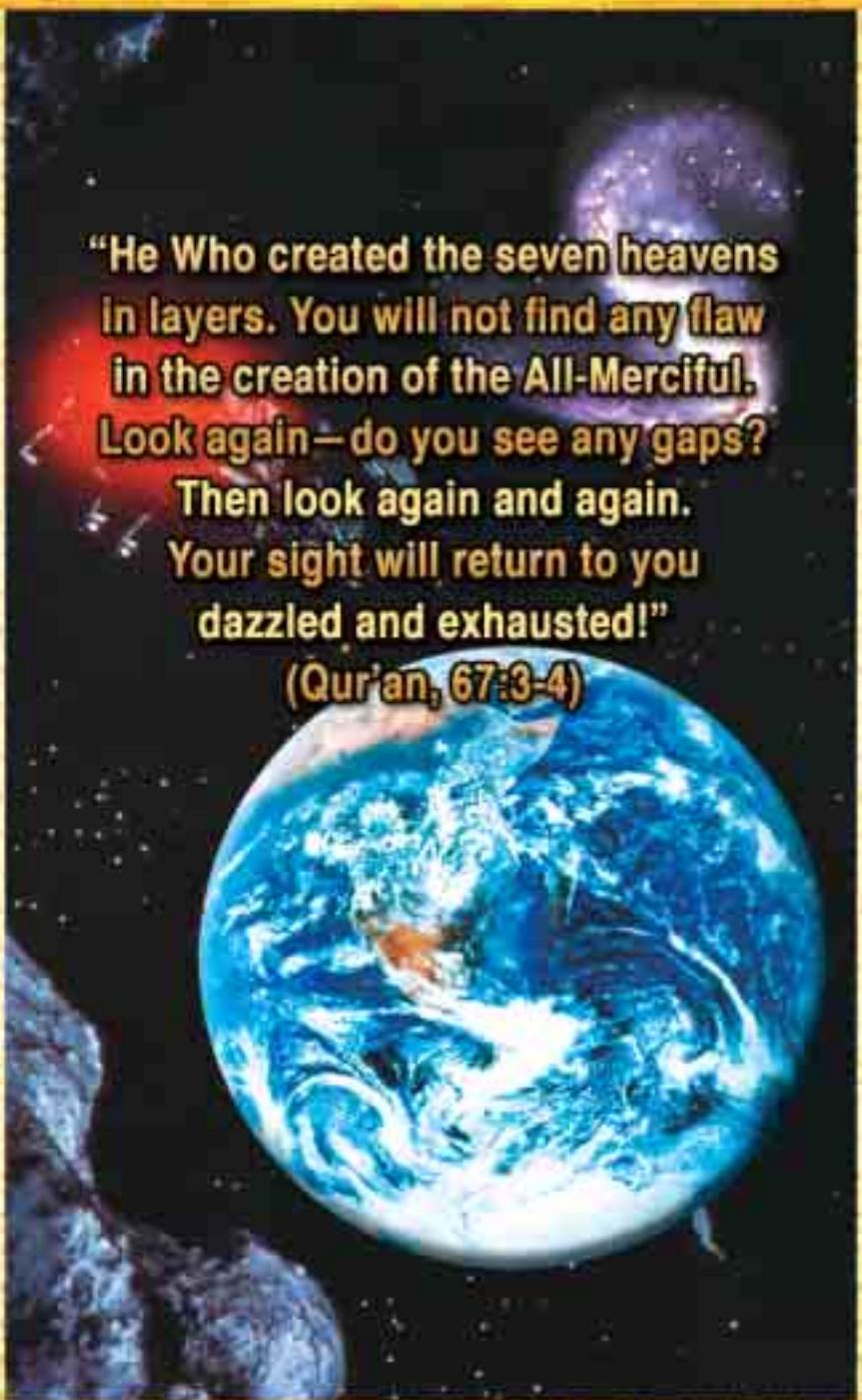
4 Paul Davies, *Superforce: The Search for a Grand Unified Theory of Nature*, 1984, p. 184

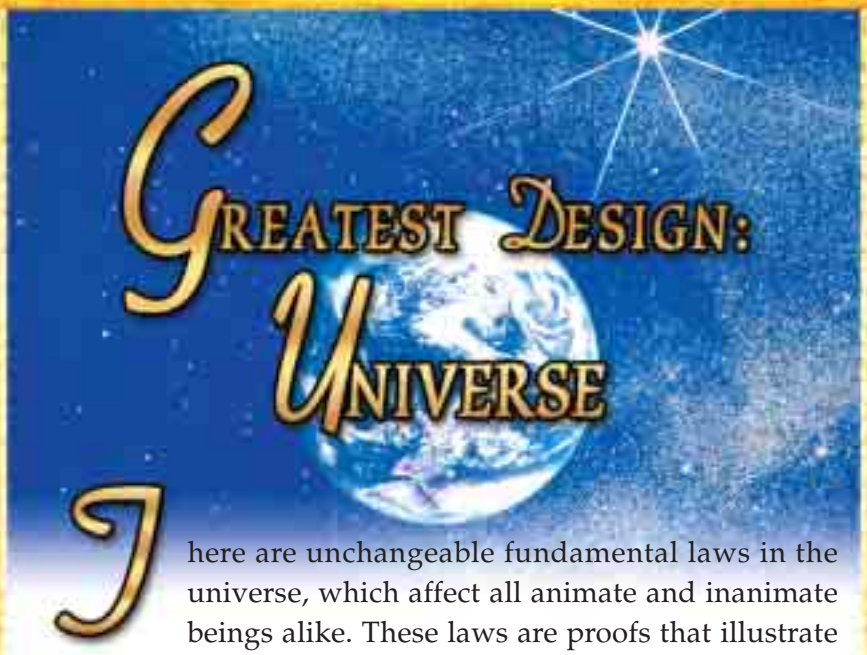
5 Stephen Hawking, *A Brief History Of Time*, Bantam Press, London: 1988, pp. 121-125

6 Paul Davies, *God and the New Physics*, New York: Simon & Schuster, 1983, p. 189

7 George Greenstein, *The Symbiotic Universe*, p. 27


We created the heavens and the
earth, and everything between
them, in six days and We were
not affected by fatigue.
(Qur'an, 50:38)


"He Who created the seven heavens
in layers. You will not find any flaw
in the creation of the All-Merciful.
Look again—do you see any gaps?
Then look again and again.
Your sight will return to you
dazzled and exhausted!"
(Qur'an, 67:3-4)



Greatest Design: Universe

There are unchangeable fundamental laws in the universe, which affect all animate and inanimate beings alike. These laws are proofs that illustrate the perfection in the creation of the universe just as are the flawless creatures that live therein. Today, these hints are presented to us as laws of physics as discovered largely by physicists. The laws ordinarily accepted as 'laws of physics' are nothing but the evidence of the perfection in creation of Allah. (For detailed information refer to: Harun Yahya, *The Creation of the Universe*).

Let us give just a few examples of the perfection of design in the universe.

For instance, let us examine one of a dozen crucial properties of rainwater: the 'viscosity of water'.

Different liquids have different degrees of velocity. However, the viscosity of water is perfect for the use of all creatures. If it was a little higher than it is, plants could not have used it for transporting the nutrients vitally important for survival within their capillary tubes.

If the viscosity of water were lower than it is, the flow of rivers would have been a great deal different, hence the moun-

tain formations would have changed, valleys and plateaus would not have formed, and rocks could not have disintegrated to form soil.

Water also facilitates the circulation of the red blood cells that defend our bodies against microbes and dangerous substances. If water's viscosity were greater, the movement of these cells within the vessels would have been totally impossible, the heart would have been overwhelmed in pumping the blood and would possibly have failed to obtain the energy necessary for this job.

Even these few examples sufficiently illustrate that water is a fluid that has been especially created for living beings. Allah, in reference to water, states in a verse:

> **It is He Who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect. (Surat an-Nahl: 10-11)**

Balance of Forces

What would happen if the gravitational force were greater than it is today? Running or walking would be impossible. Humans and animals would spend much more energy moving about, which would diminish the energy resources of the earth. What if gravity were less powerful? Light objects could not maintain their state of balance. For instance, dust particles picked up by breezes would float in the air for long periods. The speed of raindrops would decrease, and they possibly would evaporate before reaching the ground. Rivers would flow more slowly and hence electricity would not be generated

at the same rate.

All this is rooted in the property of the gravitational pull of masses. Newton's law of gravitation states that the force of the gravitational attraction between objects depends on their masses and the distance between them. Hence, if the distance between two stars is increased three times, the gravitational force is decreased by a factor of nine, or if the distance is decreased to half, the force of gravity is increased four times.

This law helps explain the current positions of the earth, moon and planets. If the law of gravitation were different, for example, if the gravitational force were increased as the distance increased, the orbits of the planets would not be elliptical and they would collapse into the sun. If it were weaker, the earth would be set on a course steadily away from the sun. So, if the force of gravity did not have precisely the value it does, the earth would either collide with the sun or be lost in the depths of space.

What If Planck's Constant Were Different?

We encounter different forms of energy all the time. For instance, even the heat that we sense in front of the fire has been created with intricate balances.

In physics, energy is assumed to radiate not as a wave but in small particular amounts called 'quanta'. In calculating the radiant energy, a certain unchanging value called Planck's Constant is used. This number is generally small enough to be considered negligible. This number is one of the fundamental and unchanging indices in nature, which is approximately expressed as 6.626×10^{-34}. In any situation involving radiation, if the energy of a photon is divided by its frequency the result will always equal this constant. All forms of electromagnetic energy,

i.e. heat, light, etc. are governed by Planck's Constant.

If this minute number were a different size, then the heat we sense in front of a fire would have been much stronger. Either, at one extreme, the smallest fire could have contained enough energy to burn us up or at the other extreme, even a giant fireball the size of the sun would not have been sufficient to warm the earth.

Frictional Force

Frictional forces are generally considered inconveniences, as they are encountered especially while moving things in our daily lives. However, what would the world be like if frictional forces were completely eliminated? Pens and papers would slip out of our hands and fall down from the table to the floor, tables would slide to the corners of rooms, and in short all objects would fall and roll until everything finally came to a stop at the lowest point. In a frictionless world, all knots would untie, screws and nails would come off, no cars could ever brake, while sounds would never die but echo endlessly.

All of these laws of physics are clear proofs that the universe, just like all the creatures within it, is a product of divine design. In fact, the laws of physics are nothing but human explanations and descriptions of the divine order that Allah has created. Allah has created the unchanging laws of order in the universe and put them in the service of humans so that man will reflect upon and understand the Sovereignty of Allah and give thanks for His blessings.

One can continue giving countless examples in illustration of the order in the creation of Allah. Every created thing since the formation of the universe millions of years ago has been brought into existence by nothing other than the Omniscience and Sovereignty of Allah.



A Living Planet: The Earth

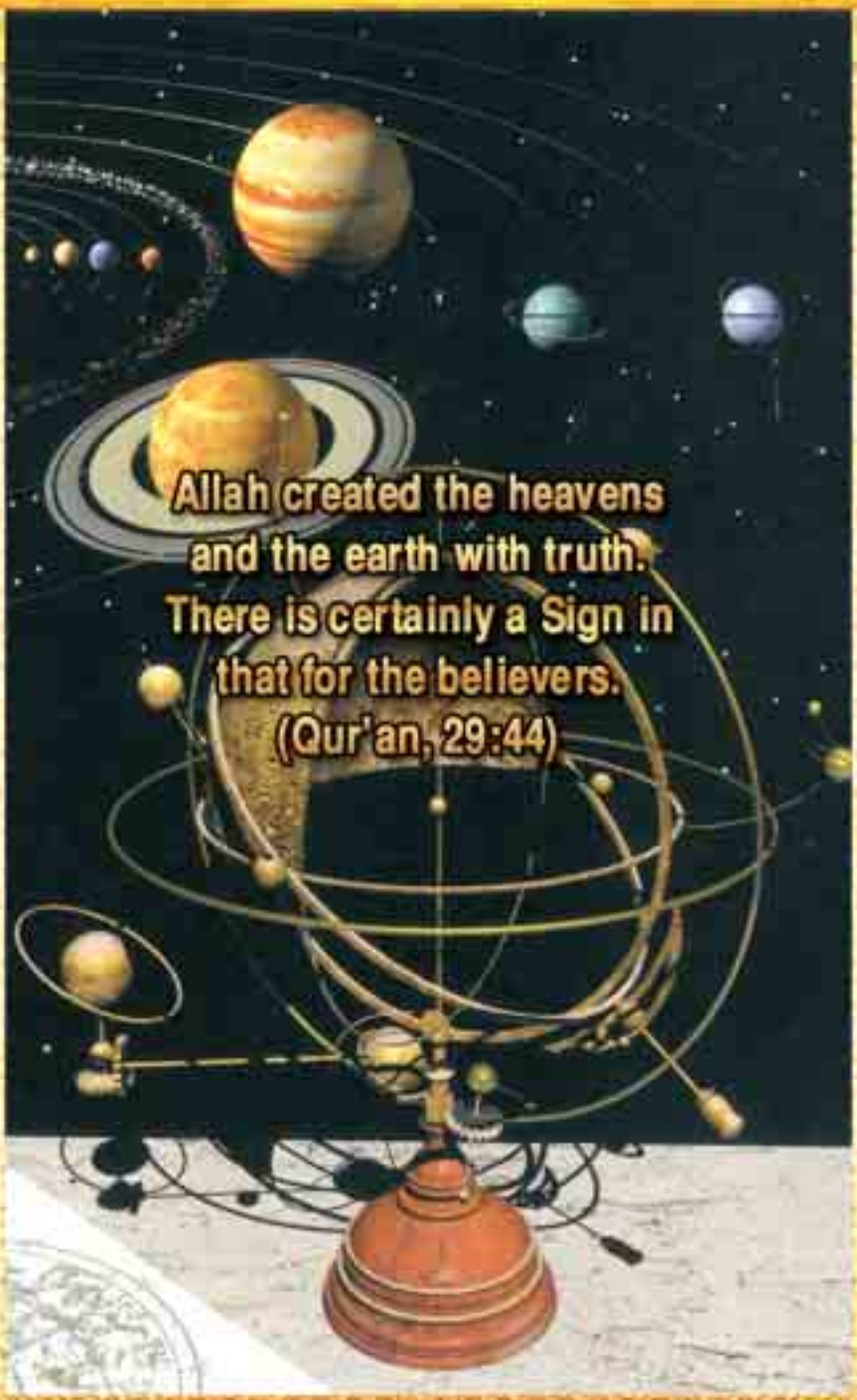
The earth is a living planet where many complex systems run perfectly without stopping at all. When compared to other planets, it is evident that in all its aspects the earth is specially designed for human life. Built on delicate balances, life prevails in every spot of this planet, from the atmosphere to the depths of the earth.

Exploring only a few of the millions of these delicate balances would be sufficient to show that the world we live in is specially designed for us.

One of the most important balances in our planet is revealed in the atmosphere that surrounds us. The atmosphere of the earth holds the most appropriate gasses in the most appropriate ratio needed for the survival not only of human beings, but also of all the living beings on the earth.

The 77% nitrogen, 21% oxygen and 1% carbon dioxide as well as other gasses readily available in the atmosphere represent the ideal figures necessary for the survival of living beings. Oxygen, a gas that is vital for living beings, helps food to be burned and converted into energy in our bodies.

If the oxygen quantity in the atmosphere were greater than 21%, the cells in our body would soon start to suffer great dam-


Allah created the heavens
and the earth with truth.
There is certainly a Sign in
that for the believers.
(Qur'an, 29:44)

ages. The vegetation and hydrocarbon molecules needed for life would also be destroyed. If this quantity were less, then this would cause difficulties in our respiration, and the food we eat would not be converted into energy. Therefore, the 21% oxygen in the atmosphere is the most ideal quantity determined for life.

No less than oxygen, other gasses like nitrogen and carbon dioxide are also arranged in the ideal quantity for the needs of living beings and the continuity of life. The amount of nitrogen in the atmosphere has the ideal ratio to balance the harmful and burning effects of oxygen. This ratio represents the most appropriate value required for photosynthesis, which is essential for life's energy supply on the earth. Moreover, the amount of carbon dioxide has the most appropriate value that is needed to maintain the stability of the surface temperature of the earth and to prevent heat loss especially at night time. This gas, comprising 1% of the atmosphere, covers the earth like a quilt and prevents the loss of heat to space. If this amount were greater, the temperature of the earth would increase excessively, causing climatic instability and posing a serious threat against living beings.

These proportions remain constant thanks to a perfect system. The vegetation covering the earth converts carbon dioxide to oxygen, producing 190 billion tons of oxygen every day. The proportion of other gasses is always kept constant on the earth by the help of interconnected complex systems. Life is thus sustained.

In addition to the establishment of the ideal gas mixture required for life on the earth, the mechanisms needed to preserve and maintain this order are created alongside with it. Any break in the balance, though instantaneous, or any change in the ratios even for a very short time period, would mean the

total destruction of life. Yet, this does not happen. The formation of these gasses in the atmosphere just in the amount people need, and the constant preservation of these ratios indicate a planned creation.

At the same time, the earth has the ideal size in terms of magnitude to possess an atmosphere. If the mass of the earth were a little less, then its gravitational force would be insufficient and the atmosphere would be dispersed in space. If its mass were a little greater, then the gravitational force would be too much and the earth would absorb all gasses in the atmosphere. There is an incredibly high number of conditions required for the formation of an atmosphere such as the one our world currently has and all of these conditions should exist altogether to be able to talk of life.

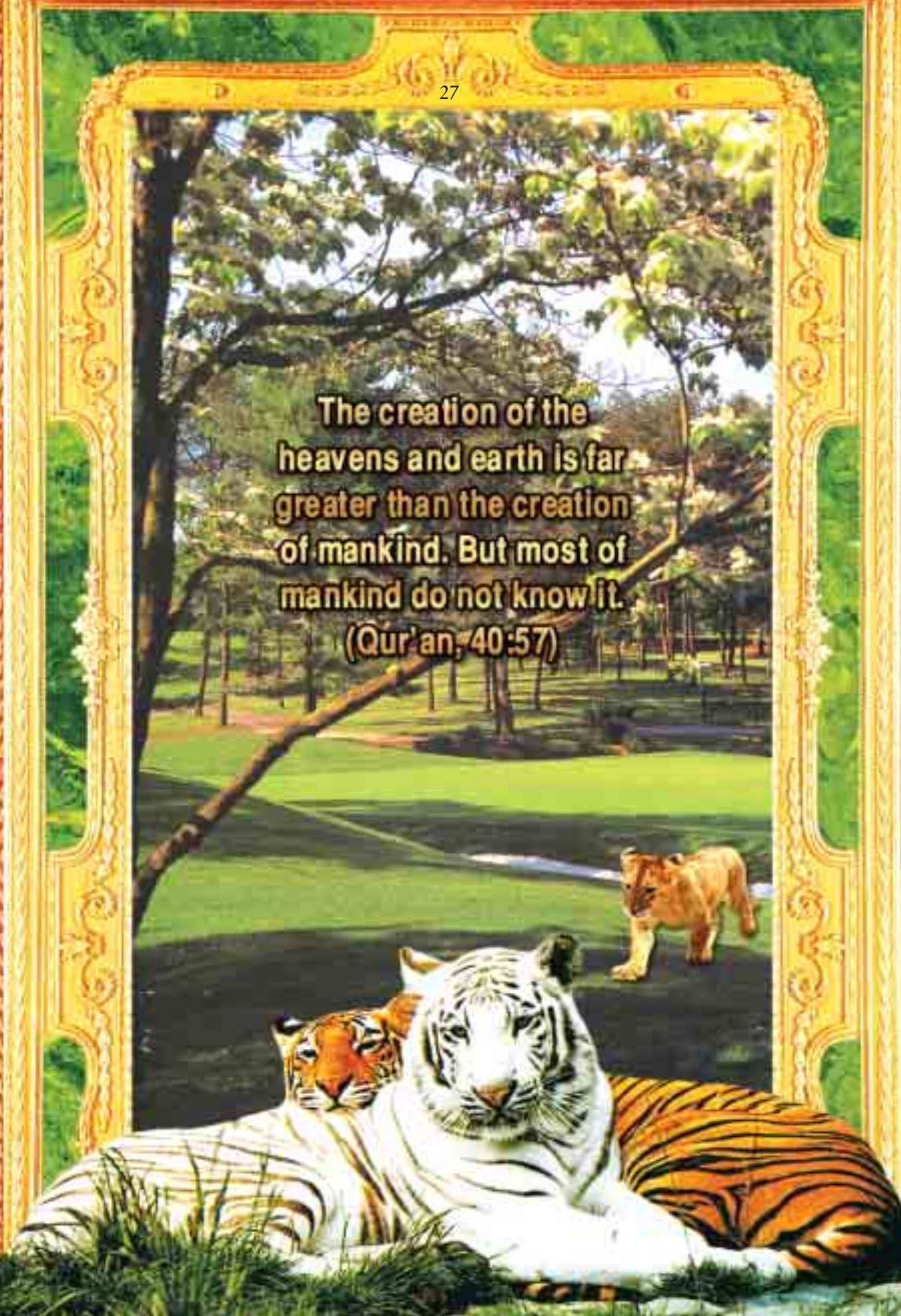
The creation of these delicate proportions and balances in the sky is mentioned in the 7th verse of Surat ar-Rahman:

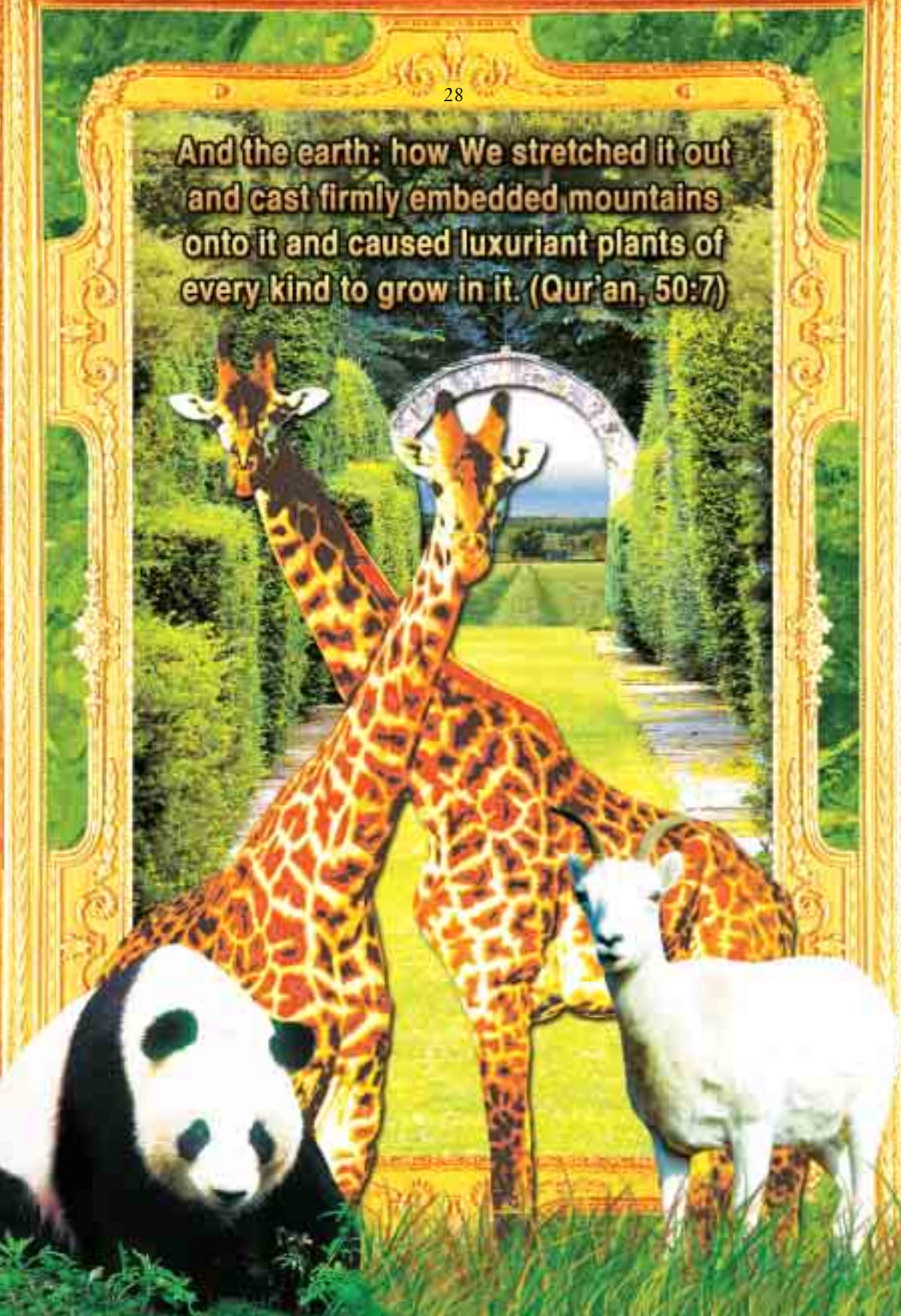
He erected heaven and established the balance. (Qur'an, 55:7)

The majority of people spend their lives without being aware of the delicate balances and subtle adjustments in the gas composition of the atmosphere, the distance of the world to the sun or the movements of planets. They are ignorant of the great significance of these balances and adjustments to their own lives. However, even a minor deviation in any one of these arrangements would create very severe problems regarding the existence and survival of humankind.

There are many other balances established on earth for the continuity of life:

For instance, if the surface gravity were stronger than its current value, the atmosphere would retain too much ammonia and methane gasses, which would mean the end of life. If it were weaker, the planet's atmosphere would lose too much water, and life on earth would be impossible.


The creation of the heavens and earth is far greater than the creation of mankind. But most of mankind do not know it.
(Qur'an, 40:57)


And the earth: how We stretched it out
and cast firmly embedded mountains
onto it and caused luxuriant plants of
every kind to grow in it. (Qur'an, 50:7)

The thickness of the earth's crust constitutes another one of the delicate balances in the earth. If the earth's crust were thicker, too much oxygen would be transferred from the atmosphere to the crust and this would have severe effects on human life.

If the opposite were true, that is, if the earth's crust were thinner, volcanic and tectonic activity would be too great to permit life on earth.

Another crucial balance for human life is the ozone level in the atmosphere. If it were greater than its current value, the surface temperatures would be too low. If it were less, surface temperatures would be too high, and there would be too much ultraviolet radiation at the surface.

In fact, the absence of even a single of these balances would set the end to life on earth. However, Allah has created the universe with infinite wisdom and power and designed the earth specially for human life. Despite this fact, the majority of people lead their lives in total ignorance of these events. In the Qur'an, Allah reminds people of His blessings in the 13th verse of Surat al-Fatir:

> **(Allah) makes night merge into day and day merge into night, and He has made the sun and moon subservient, each one running until a specified time. That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck. (Qur'an, 35:13)**

It is sufficient look at millions of dead planets in space in order to understand that the delicate balances required for life on earth is not a result of random coincidences. The conditions essential for life are too complicated to have been formed 'on their own' and at random, and these conditions are specially created for life alone.

These balances we have briefly described so far are only a

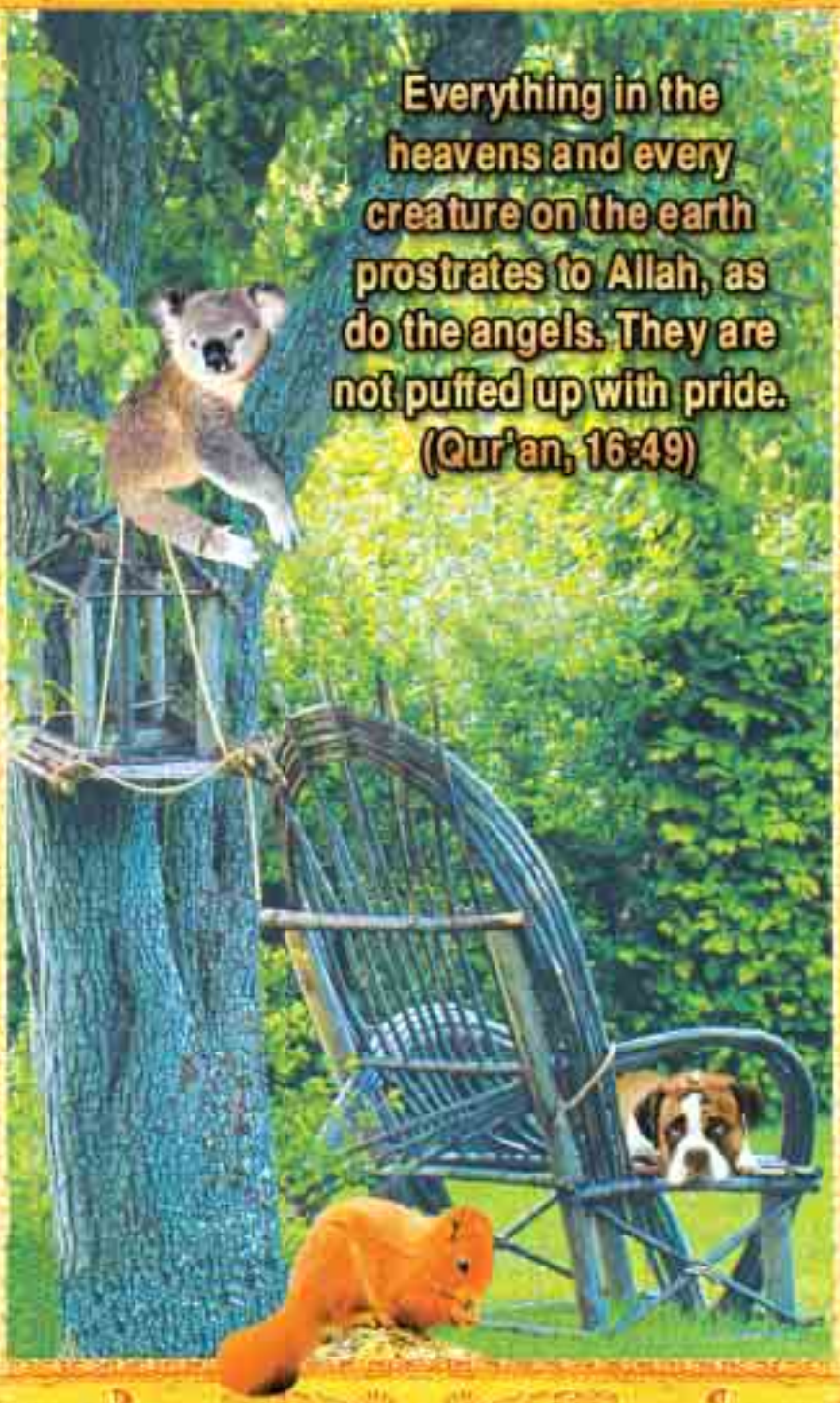
few of the millions of intricate, interrelated balances and orders established so that people can live in peace and safety on the earth.

Examining only a part of the balances and harmony on the earth is enough to comprehend the superior being of Allah and grasp the existence of a planned creation in every detail of the universe. It is no doubt impossible for a person or any other living being to build such an enormous balance and order. Nor are the components of this order such as atoms, elements, molecules, and gasses capable of establishing an order based on such intricate and extremely delicate calculations and measurements, and such fine tunings. This is because activities like planning, ordering, arranging, calculating, and proportioning can only be realized by beings that possess wisdom, knowledge and power. The Exalted Being Who orders, plans and balances the entire universe to be fit for life of human beings on a planet like earth and Who sustains it with dramatically delicate measures and balances is Allah, Who has Infinite Wisdom, Knowledge and Power.

In the Qur'an, it is stated that those people who are able to realize these facts are only 'people with intelligence':

In the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people with intelligence: those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Qur'an, 3:190-191)




Everything in the heavens and every creature on the earth prostrates to Allah, as do the angels. They are not puffed up with pride. (Qur'an, 16:49)

The Hidden Power In Lightning

One Bolt Of Lightning Produces More Electricity Than The USA

At night, in heavy rain, the sky is suddenly lit up, followed shortly after by a violent noise. Do you know how the magnificent lightning that so illuminates the sky comes about? Do you know how much light it emits? Or how much heat it gives off?

A flash of lightning is the bright light which forms during the release of the electricity in the atmosphere during rainstorms. But when does this bright light form? Lightning can happen when electrical tension in two separate points in the atmosphere—within a single cloud, or between a cloud and the ground, or between two grounds—reaches a high level.

Light bolts happen in the form of at least two strikes. In the first release a negative (-) charge flows from the cloud to the ground. This is not a particularly bright flash. A number of branches can generally be seen spreading out from the main channel. As this first strike reaches the ground, an opposite charge forms at the point it will hit and a second positive charge-bearing current forms from within that same channel directly to the cloud. The two flashes generally meet about 50 metres above the ground. A short circuit forms at the conjunction between the cloud and the ground, as a result of which a very bright strong electric current heads from inside the channel to the cloud. The

potential difference in this current between the cloud and the ground is greater than several million volts.

More Electricity Production Than Thousands of Generating Stations

The energy given off by a single bolt of lightning is greater than that produced in all the electricity generating stations in America. The temperature in the channel where the lightning forms can be as high as 10,000 degrees Celsius. The temperature in kilns for melting iron is between 1,050 and 1,100 degrees. The heat given off by the smallest bolt of lightning is ten times this. This terrible heat means that lightning can easily burn and destroy all the elements on Earth. To make another comparison, the surface temperature of the Sun is as much as 700,000 degrees. In other words, the temperature of lightning is 1/70th of that of the surface of the Sun. The light emitted by lightning is greater than that given off by 10 million 100-watt bulbs. For purposes of comparison, a single lightning bolt illuminates its surroundings more than if one bulb is lit in every house in Istanbul. Allah draws attention to this wondrous brightness of lightning in the Qur'an,

. . . The brightness of His lightning almost blinds the sight. (Surat an-Nur: 43)

The bolt which forms descends to earth very rapidly, at 96,000 kmph. The first strike reaches the conjunction or surface in 20 milliseconds, and the return strike returns to the cloud in 70 microseconds. Lightning lasts a total of up to half a second. The reason for the thunder which accompanies it stems from the sudden heating of the air around the channel. As a result of this, the air expands at a speed greater than that of sound, al-

Splendour Which Arises In Half A Second

- An average streak of lightning can power a 100-watt bulb for more than 3 months.
- The air temperature where lightning strikes rises by as much as 25,000 degrees.
- It travels at 150,000 km/second. Lightning's average thickness is 2.5-5 cm.
- Lightning produces nitrogen molecules, which are important for the survival of the Earth's vegetation cover.
- An average lightning strike contains an electrical force of 20,000 amps. A welder uses 250-400 amps to weld steel.
- Lightning moves at 150,000 km/second, or half the speed of light, and 100,000 times faster than sound.

though the shock wave returns to being a normal sound wave within a few metres. The sound waves are formed according to the later atmospheric air and surface shapes. That is the reason for consecutive thunder and lightning.

When we bear all of these properties of lightning in mind we can see that this phenomenon is a miraculous one. The way that such a tremendous force emerges from positively and negatively charged particles, invisible to the naked eye, shows that lightning is consciously created. Furthermore, the fact that nitrogen molecules, so beneficial to plants, emerge from this force again proves that lightning was created with a particular wisdom. (For details see Harun Yahya, *Design in Nature,* Taha Publishers, UK, 2001.)

Allah specifically draws our attention to lightning in the Qur'an. The meaning of Surat ar-Rad, one of the Suras of the Qur'an, is actually 'Thunder.' In those verses regarding lightning

The Hidden Power In Lightning

Allah reveals that He presents lightning to people as a source of fear and hope. Indeed, a lightning strike is a sign that it is about to rain, and rain either brings hope, in the form of plentiful crops, or else frightens people by causing such disasters as flooding or landslides. In Surat ar-Rum Allah reveals that,

> **Among His Signs is that He shows you lightning, a source of fear and eager hope, and sends down water from the sky, bringing the dead earth back to life by it. There are certainly Signs in that for people who use their intellect. (Surat ar-Rum: 24)**

Allah has also revealed that the thunder which arises when lightning strikes glorifies His praise. In that same verse He warns people by stating that when He so wishes He sends lightning to punish unbelievers:

> **The thunder glorifies His praise, as do the angels, out of fear of Him. He discharges the thunderbolts, striking with them anyone He wills. Yet still they argue about Allah when He is inexorable in His power! (Surat ar-Ra'd: 13)**

Allah has created a number of signs for us in lightning. We must think and give thanks that thunder, which many people have perhaps never considered in this much detail and which inspires such feelings of fear and hope in man, is a means by which fear of Allah increases and is sent down by Him for specific purposes when He so chooses.



It Is A Scientific Fact That The World Comes Into Existence In Our Brains -1-

All events and objects that we encounter in real life—buildings, people, cities, cars, places—in fact, everything we see, hold, touch, smell, taste and hear—come into existence as visions and feelings in our brains.

We are taught to think that these images and feelings are caused by a solid world outside of our brains, where material things exist.



When you take a look at the room in which you are sitting, what you see is not the room outside of you, but a copy of the room that exists in your brain. You will never be able to see the original room with your sense organs.



However, in reality we never see real existing materials and we never touch real materials. In other words, every material entity which we believe exists in our lives, is, in fact, only a vision which is created in our brains.

This is not a philosophical speculation. It is an empirical fact that has been proven by modern science. Today, any scientist who is a specialist in medicine, biology, neurology or any other field related to brain research would say, when asked how and where we see the world, that **we see the whole world in the vision center located in our brains.**

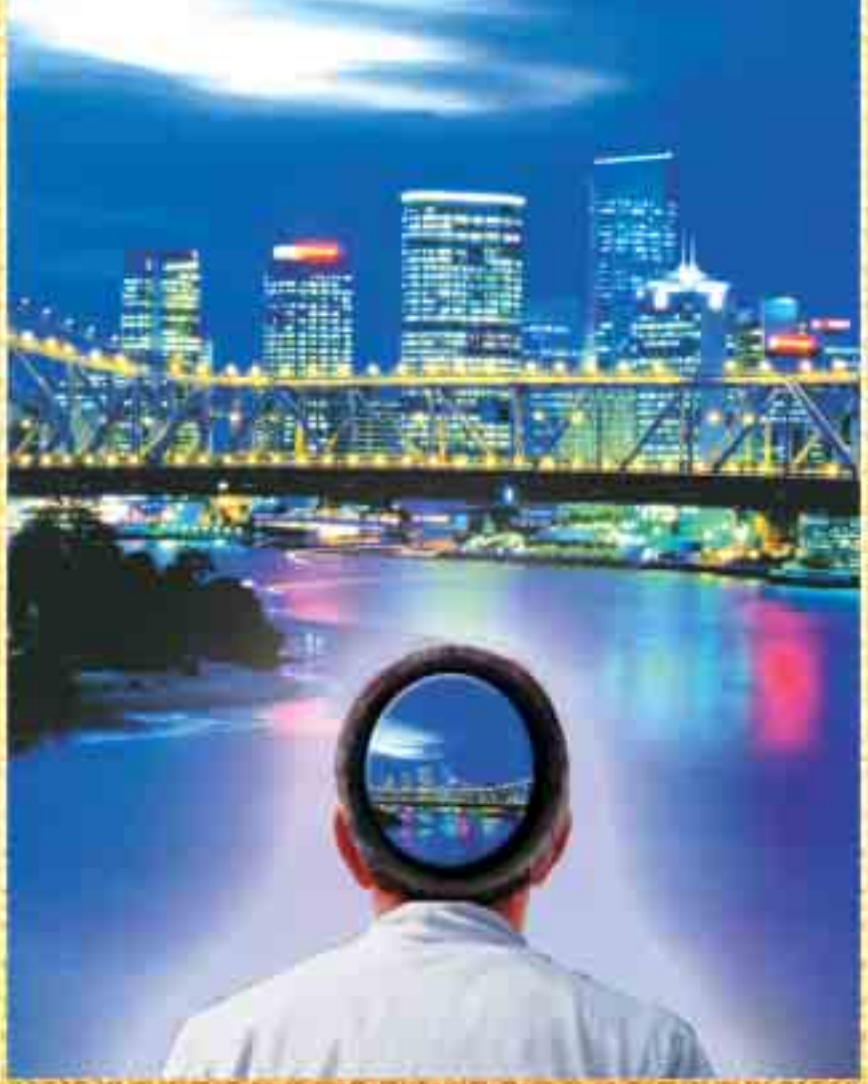
We acknowledge that all the individual features of the world are experienced through our sense organs. The information that reaches us through those organs is converted into electrical signals, and the individual parts of our brain analyze and process these signals. After this interpreting process takes place inside our brain, we will, for example, see a book, taste a strawberry, smell a flower, feel the texture of a silk fabric or hear leaves shaking in the wind.

We have been taught that we are touching the cloth outside of our body, reading a book that is 30 cm (1 ft) away from us, smelling the trees that are far away from us, or hearing the shaking of the leaves that are far above us. However, this is all in our imagination. All of these things are happening within our brains.

At this point we encounter another surprising fact; that there are, in fact, no colors, voices or visions within our brain. All that can be found in our brains are electrical signals. This is not a philosophical speculation. This is simply a scientific description of the functions of our perceptions. In her book *Mapping The Mind*, Rita Carter explains the way we perceive the world as follows:

> Each one [of the sense organs] is intricately adapted to deal with its own type of stimulus: molecules, waves or vibrations. But the

Everything we perceive is specially recreated for us in our brains. Therefore, when we say, "We are aware the world around us," we are talking about copied images of colors and shapes, of sounds and smells.



answer does not lie here, because despite their wonderful variety, each organ does essentially the same job: it translates its particular type of stimulus into electrical pulses. A pulse is a pulse is a pulse. It is not the colour red, or the first notes of Beethoven's Fifth—it is a bit of electrical energy. Indeed, rather than discriminating one type of sensory input from another, the sense organs actually make them more alike.

All sensory stimuli, then enter the brain in more or less undifferentiated form as a stream of electrical pulses created by neurons firing, domino-fashion, along a certain route. This is all that happens. **There is no reverse transformer that at some stage turns this electrical activity back into light waves or molecules.** What makes one stream into vision and another into smell depends, rather, on which neurons are stimulated.[1]

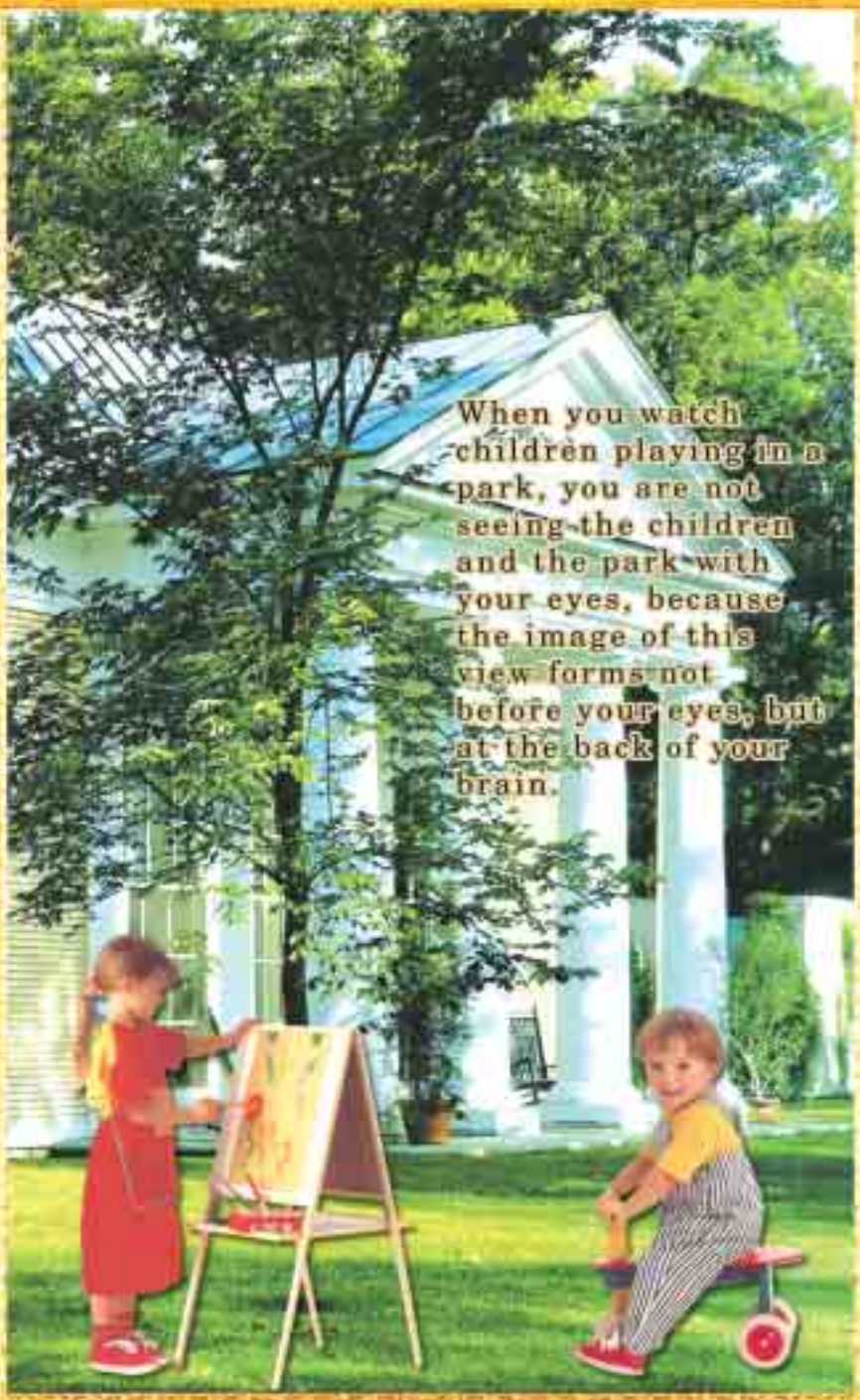
In other words, all of our feelings and perceptions about the world (smells, visions, tastes etc.) are comprised of the same material, that is, electrical signals. Moreover, our brain is what makes these signals meaningful for us, and interprets these signals as senses of smell, taste, vision, sound or touch. It is a stunning fact that the brain, which is made of wet meat, can know which electrical signal should be interpreted as smell and which one as vision, and can convert the same material into different senses and feelings.

It's Not Our Eyes That See, It Is Our Brain

Because of the indoctrination that we receive throughout our lives, we imagine that we see the whole world with our eyes. Eventually, we usually conclude that our eyes are the windows that open up to the world. However, science shows us that **we do**

The CEO of a company might consider the company building, his car in the parking lot, his house by the beach, his yacht, and all the people who work for him, his lawyers, his family, and his friends to be outside of his body. However, all of these things are merely visions formed in his skull, in a tiny part of his brain.




When you watch children playing in a park, you are not seeing the children and the park with your eyes, because the image of this view forms not before your eyes, but at the back of your brain.

It Is A Scientific Fact That The World Comes Into Existence In Our Brains -I-

not see through our eyes. The millions of nerve cells inside the eyes are responsible for sending a message to the brain, as if down a cable, in order to make "seeing" happen. If we analyze the information we learned in high school, it becomes easier for us to understand the reality of vision.

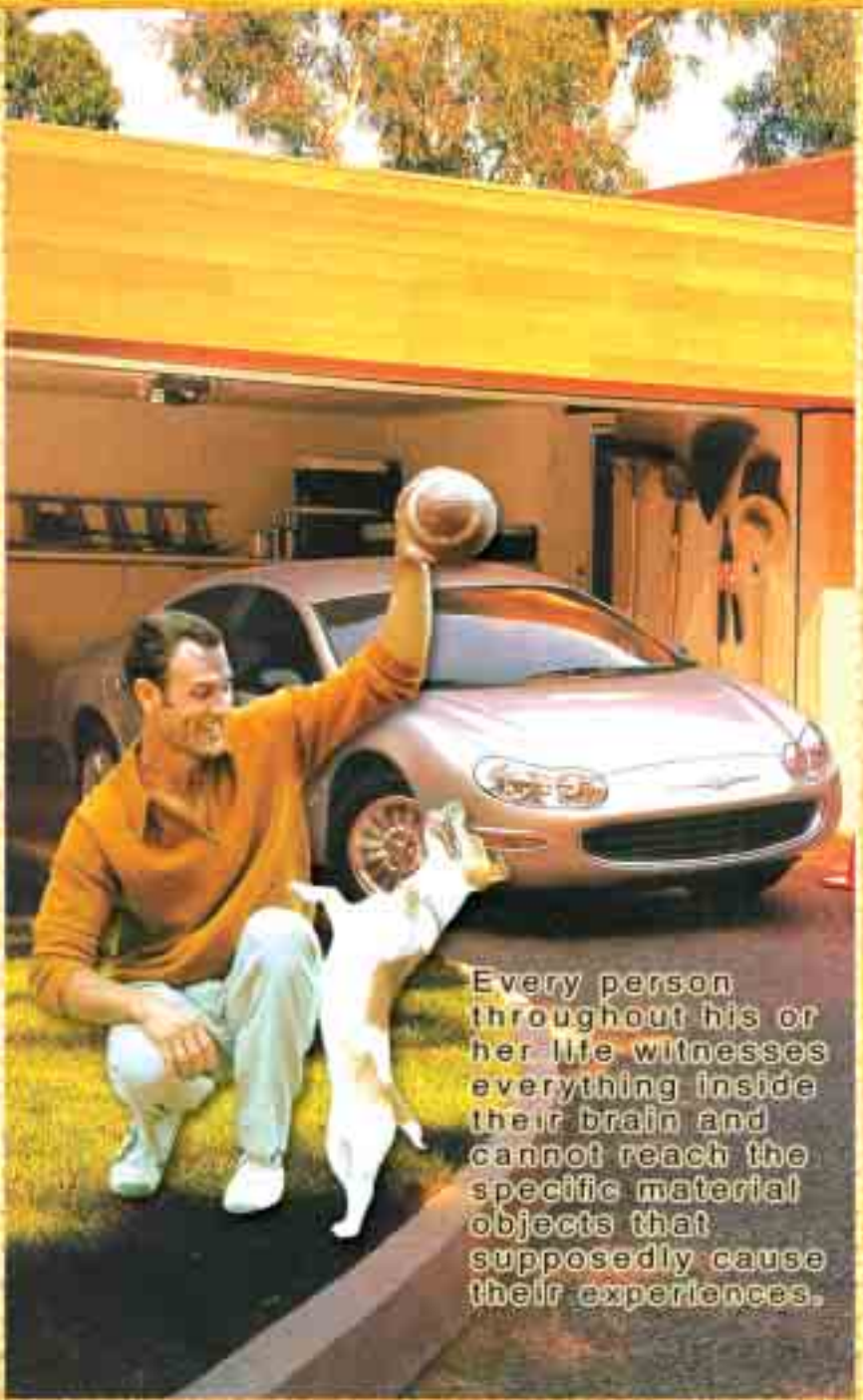
The light reflecting off an object passes through the lens of the eye and causes an upside-down image on the retina at the back of the eyeball. After some chemical operations carried out by retinal rods and cones, this vision becomes an electrical impulse. This impulse is then sent through connections in the nervous system to the back of the brain. The brain converts this flow into a meaningful, three-dimensional vision.

For example, when you watch children playing in a park, you are not seeing the children and the park with your eyes, because the image of this view forms not before your eyes, but at the back of your brain.

Even though we have given a simple explanation, in reality the physiology of vision is an extraordinary operation. Without fail, light is converted into electrical signals, and, subsequently, these electrical signals reveal a colorful, shining, three-dimensional world. R. L. Gregory, in his book *Eye and Brain: The Psychology of Seeing*, acknowledges this significant fact, and explains this incredible structure:

> We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and this is nothing short of a miracle.[2]

All of these facts lead to the same conclusion. Throughout our lives, we always assume that the world exists outside of us. However, **the world is within us.** Although we believe that the world lies outside us, it is in the smallest part of our brain.


Every person throughout his or her life witnesses everything inside their brain and cannot reach the specific material objects that supposedly cause their experiences.

It Is A Scientific Fact That The World Comes Into Existence In Our Brains -I-

For example, the CEO of a company might consider the company building, his car in the parking lot, his house by the beach, his yacht, and all the people who work for him, his lawyers, his family, and his friends to be outside of his body. However, all of these things are merely visions formed in his skull, in a tiny part of his brain.

He is unaware of this fact and, even if he knew, would not bother to think about it. If he stood proudly next to his latest-model luxury car, and the wind blew a piece of dust or a small object into his eye, he might gently scratch his itching, open eye and notice that the "material things" he saw moved upside down or to the sides. He might then realize that material things seen in the environment are not stable.

What this demonstrates is that every person throughout his or her life witnesses everything inside their brain and cannot reach the specific material objects that supposedly cause their experiences. The images we see are copies in our brains of the objects that we assume to exist outside of us. We can never know to what extent these copies resemble the originals, or whether or not the originals even exist.

Although German psychiatry professor Hoimar Von Ditfurth is a materialist, he acknowledges this fact about scientific reality:

> No matter how we put the argument, the result doesn't change. What stands before us in full shape and **what our eyes view is not the "world". It is only its image, a resemblance, a projection whose association with the original is open to discussion.**[3]

For example, when you take a look at the room in which you are sitting, what you see is not the room outside of you, but a copy of the room that exists in your brain. You will never be able to see the original room with your sense organs.

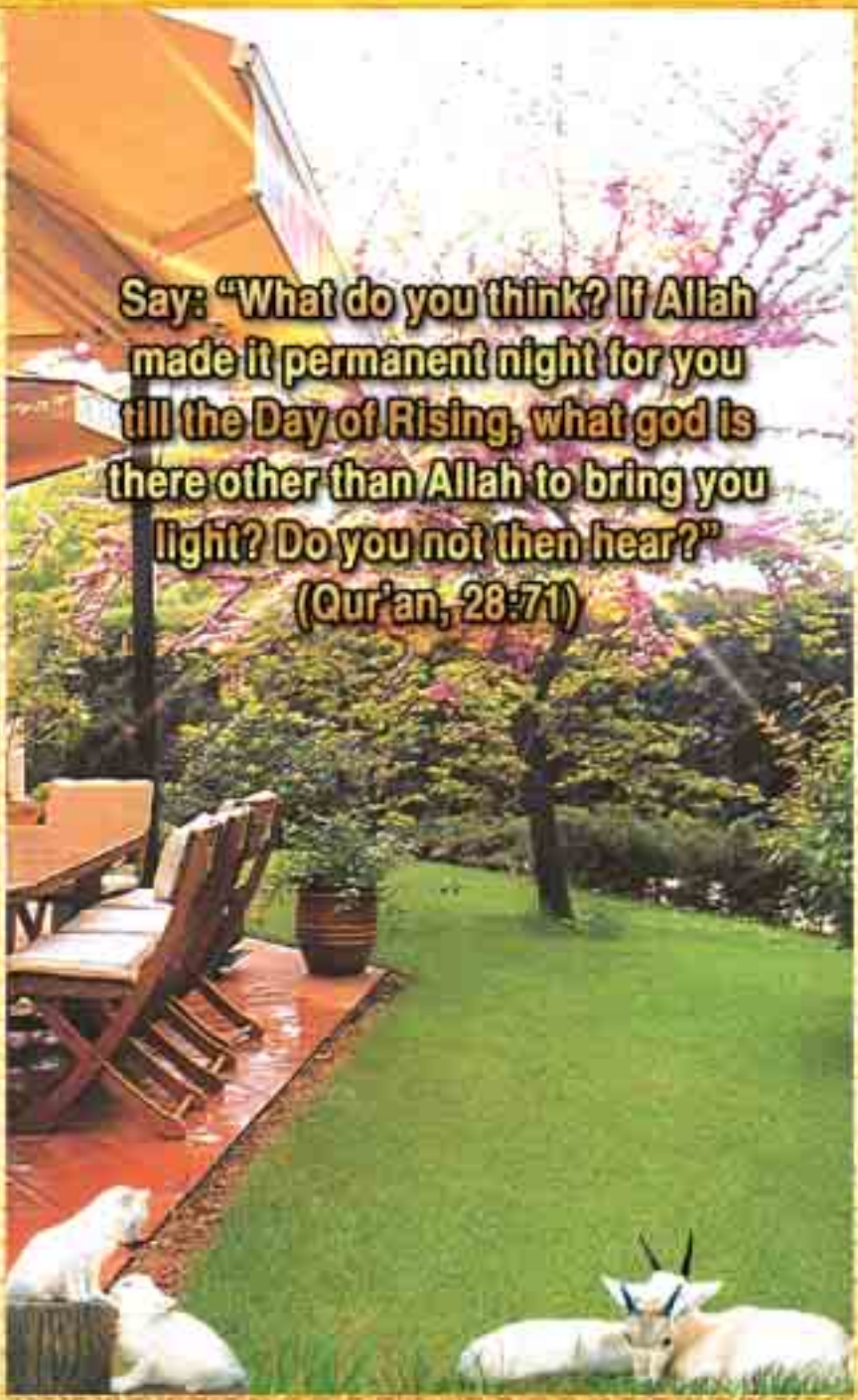
How Can A Bright And Colorful Image Appear In Your Dark Brain?

There is another point that should not be neglected; light cannot pass through the skull. The physical area in which the brain is located is completely dark, and light cannot possibly penetrate it. **However, incredible as it may seem, it is possible to observe a bright and colorful world in this total darkness.** Colorful natural beauty, bright sights, all the tones of the color green, the colors of fruits, the designs of flowers, the brightness of the sun, people walking on a busy road, fast cars in traffic, clothes in a shopping mall—are all created in the dark brain.

Imagine a barbecue burning in front of you. You can sit and watch the fire for a long time, but throughout this entire time, your brain never deals with the original of light, brightness or heat from the fire. Even when you feel its heat and see its light, the inside of your brain remains dark and maintains a constant temperature. It is a profound mystery that, in the darkness, the electrical signals turn into colorful, bright visions. Anyone who thinks deeply will be amazed by this wondrous occurrence.

Light Is Also Composed In Our Brain

While discussing what science has discovered about vision, we mentioned that the light we receive from the outside gives rise to some movements of the eye cells, and these movements form a pattern from which our visual experience emerges. However, there is another point that we need to make: **Light, as we perceive it, does not reside outside of our brain. The light we know and understand is also formed within our brain.** What we call light in the outside world, which is supposedly outside our brains, consists of electromagnetic waves and particles of energy called photons. When these electromagnetic waves or photons reach the


Say: "What do you think? If Allah
made it permanent night for you
till the Day of Rising, what god is
there other than Allah to bring you
light? Do you not then hear?"
(Qur'an, 28:71)

retina, light, as we experience it, begins to come into existence. This is the way light is described in physical terms:

> The term "light" is used for electromagnetic waves and photons. The same term is used in physiology, as the feeling experienced by a person when electromagnetic waves and photons strike the retina of the eye. In both objective and subjective terms, "light" is a form of energy coming into existence in the eye of a person, which a person becomes aware of through the retina by the effects of vision.[4]

Consequently, light comes into existence as a result of the effects that some electromagnetic waves and particles cause in us. In other words, there is no light outside our bodies which creates the light we see in our brains. There is only energy. And when this energy reaches us we see a colorful, bright, and light-filled world. We can therefore conclude that everything we see merely exists in our brains. This is a scientific truth, proven with scientific evidence.

Notes:

1 Rita Carter, *Mapping The Mind*, University of California Press, London, 1999, p. 107

2 R. L. Gregory, *Eye and Brain: The Psychology of Seeing*, Oxford University Press Inc., New York, 1990, p. 9

3 Hoimar von Ditfurth, *Der Geist Fiel Nicht Vom Himmel* (The Spirit Did Not Fall From The Sky), p. 256

4 M. Ali Yaz, Sait Aksoy, *Fizik 3* (Physics 3), Surat Publishers, Istanbul, 1997, p. 3

It Is A Scientific Fact That The World Comes Into Existence In Our Brains -2-

What a human being would refer to as "my life" is a collection of all perceptions being put together in a meaningful way and watched from a screen in the brain, and one can never come out of one's brain.

When you look out of the window, you think that you see an image with your eyes, as this is the way that you have been taught to think. However, in reality this is not how it works, because you do not see the world with your eyes. You see the image created in your brains. This is not a prediction, nor a philosophical speculation, but the scientific truth. Everything we perceive takes place in our brains, and that we have no need for the outside world or material beings to experience these perceptions.

We Hear All Types Of Sound In Our Brains

The hearing process also operates in a similar manner to the visual process. In other words, we hear sounds in our brains in



Despite the volume of the sounds you hear, the interior of your brain is actually very quiet. However, you hear noise, such as voices, very clearly in your brain.

the same way that we see the view of the outside world in our brains. The ear captures the sounds around us and delivers them to the middle ear. The middle ear amplifies the sound vibrations and delivers them to the inner ear. The inner ear transforms these sound vibrations into electric signals, on the basis of their frequency and intensity, and then transmits them to the brain. These messages in the brain are then sent to the hearing center where the sounds are interpreted. Therefore, the hearing process takes place in the hearing center in essentially the same way that the seeing process takes place in the seeing center.

Therefore, actual sounds do not exist outside our brains, even though there are physical vibrations we call sound waves. These sound waves are not transformed into sounds outside or inside our ears, but rather inside our brains. As the visual process is not performed by our eyes, neither do our ears perform the hearing process. For example, when you are having a chat with a friend, you observe the sight of your friend in your brain, and hear his or her voice in your brain. As the view in

your brain is formed, you will have a deep feeling of three dimensions, and your friend's voice is also heard with a similar feeling of depth. For example, you could see your friend as being a long way from you, or sitting behind you; accordingly you feel his voice as if it is coming from him, from near you or from your back. However, your friend's voice is not far away or behind you. It is in your brain.

The extraordinariness about the real nature of the sound you hear is not limited to this. The brain is actually both lightproof and soundproof. Sound never in fact reaches the brain. Therefore, despite the volume of the sounds you hear, the interior of your brain is actually very quiet. However, you hear noise, such as voices, very clearly in your brain. This is an extraordinary fact. The electrical signals that reach the brain are heard in your brain as sound, for example the sound of a concert in a stadium filled with people.

All Smells Occur In The Brain

If someone is asked how he senses the smells around him, he would probably say "with my nose". However, this answer is not the right one, even though most people would instantly conclude that it was the truth. Gordon Shepherd, a professor of neurology from Yale University, explains why this is incorrect:

> We think that we smell with our noses, [but] this is a little like saying that we hear with our ear lobes.[1]

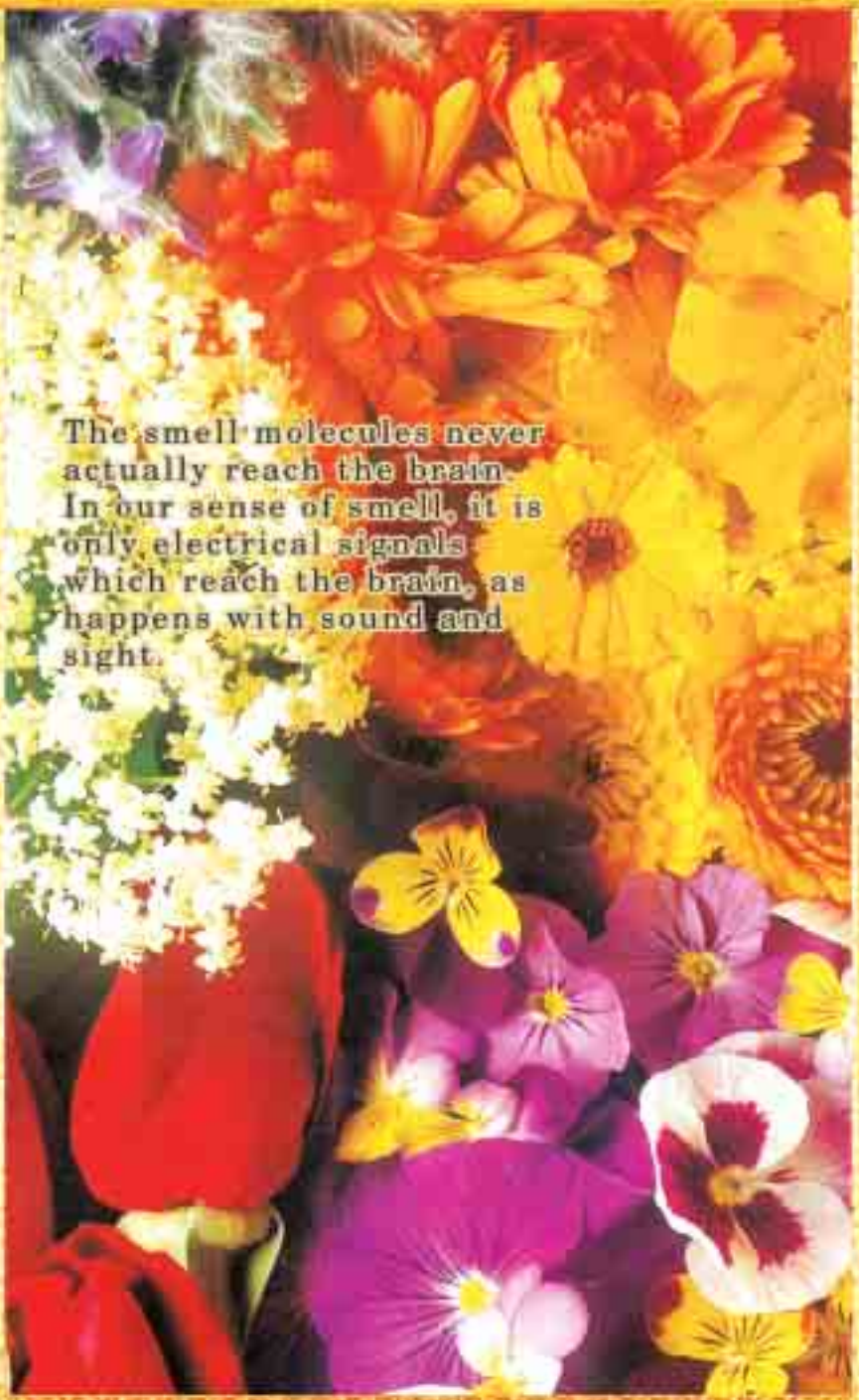
Our sense of smell works in a similar mechanism to our other sense organs. In fact, the only function of the nose is its ability to act as an intake channel for smell molecules. Volatile molecules such as vanilla, or the scent of a rose, come to receptors located on hairs in a part of the nose called the epithelium

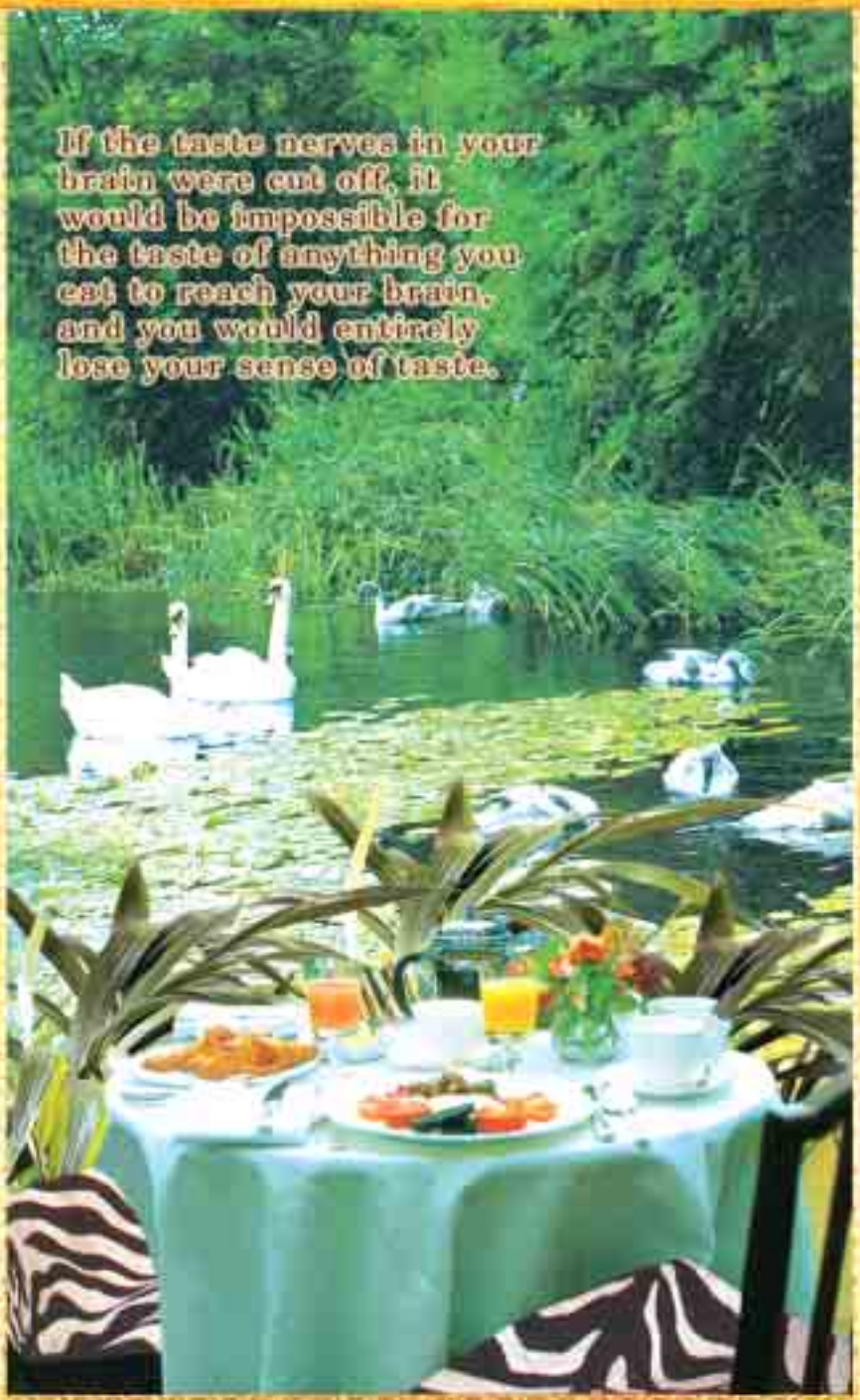
and interact with them. The result of the interaction of the smell molecules with the epithelium reaches the brain as an electric signal. These electric signals are then perceived as a scent by the brain. Thus, all smells which we interpret as good or bad are merely perceptions generated in the brain after the interaction with volatile molecules has been transduced into electric signals. The fragrance of perfume, of a flower, of a food which you like, of the sea—in short all smells you may or may not like—are perceived in the brain. However, the smell molecules never actually reach the brain. **In our sense of smell, it is only electrical signals which reach the brain, as happens with sound and sight.**

George Berkeley, a philosopher who has realized the importance of this truth, says "At the beginning, it was believed that colors, odors, etc., 'really exist,' but subsequently such views were renounced, and it was seen that they only exist in dependence on our sensations."[2]

Michael Posner, a psychologist and Marcus Raichle, a neurologist from Washington University comment on the issue of how sight and other senses occur, even in the absence of an external stimulus:

> Open your eyes, and a scene fills your view effortlessly; close your eyes and think of that scene, and you can summon an image of it, certainly not as vivid, solid, or complete as a scene you see with your eyes, but still one that captures the scene's essential characteristics. In both cases, an image of the scene is formed in the mind. The image formed from actual visual experiences is called a "percept" to distinguish it from an imagined image. The percept is formed as the result of light hitting the retina and sending signals that are further processed in the brain. **But how are we able to create an image when no light is hitting the retina to send such signals?**[3]


The smell molecules never actually reach the brain. In our sense of smell, it is only electrical signals which reach the brain, as happens with sound and sight.


If the taste nerves in your brain were cut off, it would be impossible for the taste of anything you eat to reach your brain, and you would entirely lose your sense of taste.

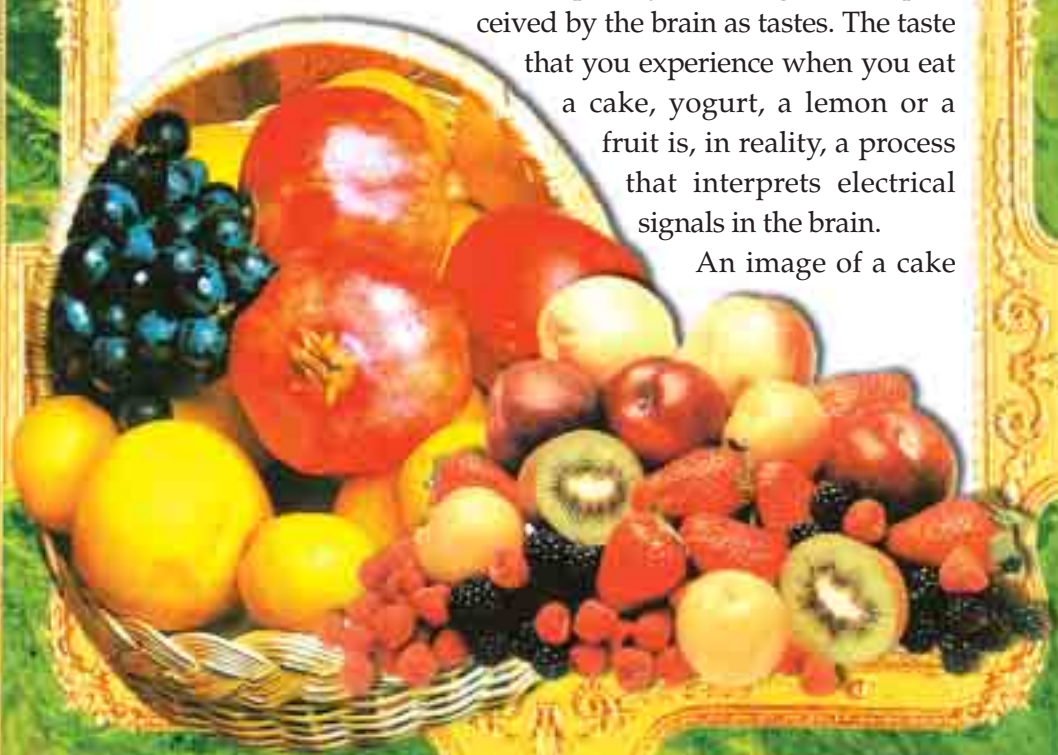
It Is A Scientific Fact That The World Comes Into Existence In Our Brains -II-

There is no need for an external source to form an image in your mind. This same situation holds true for the sense of smell. In the same way as you are aware of a smell which does not really exist in your dreams or imagination, you cannot be sure whether or not those objects, which you smell in real life, exist outside you. Even if you assume that these objects exist outside of you, you can never deal with the original objects.

All Tastes Occur In The Brain

The sense of taste can be explained in a manner similar to those of the other sense organs. Tasting is caused by little buds in the tongue and throat. The tongue can detect four different tastes, bitter, sour, sweet and salty. Taste buds, after a chain of processes, transform sensory information into electrical signals and then transfer them to the brain. Subsequently, those signals are perceived by the brain as tastes. The taste that you experience when you eat a cake, yogurt, a lemon or a fruit is, in reality, a process that interprets electrical signals in the brain.

An image of a cake



will be linked with the taste of the sugar, all of which occurs in the brain and everything sensed is related to the cake which you like so much. The taste that you are conscious of after you have eaten your cake, with a full appetite, is nothing other than an effect generated in your brain caused by electrical signals. You are only aware of what your brain interprets from the external stimuli. You can never reach the original object; for example you cannot see, smell or taste the actual chocolate itself. If the taste nerves in your brain were cut off, it would be impossible for the taste of anything you eat to reach your brain, and you would entirely lose your sense of taste. The fact that the tastes of which you are aware seem extraordinarily real should certainly not deceive you. This is the scientific explanation of the matter.

The Sense Of Touch Also Occurs In The Brain

The sense of touch is one of the factors which prevents people from being convinced of the aforementioned truth that the senses of sight, hearing and taste occur within the brain. For example, if you told someone that he sees a book within his brain, he would, if he didn't think carefully, reply "I can't be seeing the book in my brain—look, I'm touching it with my hand". Or, if we said "we cannot know whether the original of this book exists as a material object outside or not", again the same superficially minded person might answer "no, look, I'm holding it with my hand and I feel the hardness of it—that isn't a perception but an existence which has material reality".

However, there is a fact that such people cannot understand, or perhaps just ignore. **The sense of touch also occurs in the brain as much as do all the other senses. That is to say, when you touch a material object, you sense whether it is hard, soft, wet, sticky**



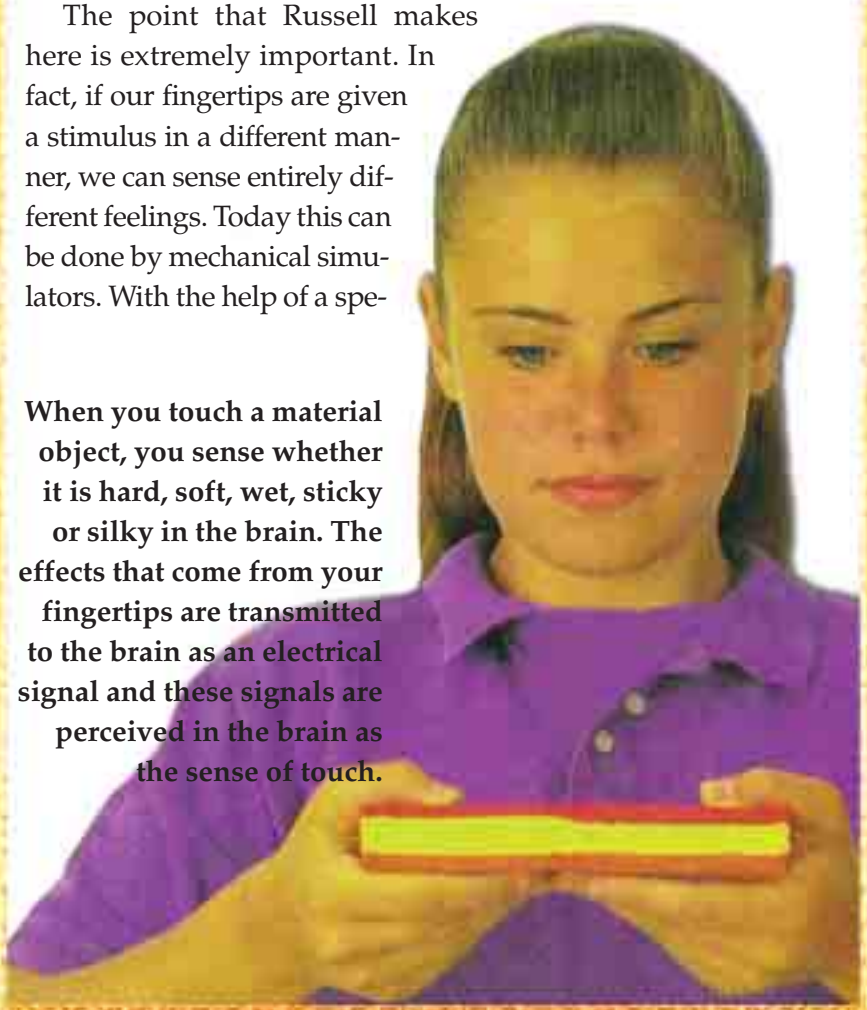
If our fingertips are given a stimulus in a different manner, we can sense entirely different feelings. Today this can be done by mechanical simulators. With the help of a special glove, a person can feel the sensation of stroking a cat, shaking hands with someone, washing his hands, or touching a hard material, even though none of these things may be present.

or silky in the brain. The effects that come from your fingertips are transmitted to the brain as an electrical signal and these signals are perceived in the brain as the sense of touch. For instance, if you touch a rough surface, you can never know whether the surface is, in reality, indeed a rough surface, or how a rough surface actually feels. That is because you can never touch the original of a rough surface. The knowledge that you have about touching a surface is your brain's interpretation of certain stimuli.

This important truth, which needs careful consideration, is expressed by twentieth century philosopher Bertrand Russell:

> As to the sense of touch when we press the table with our fingers, that is an electric disturbance on the electrons and protons of our fingertips, produced, according to modern physics, by the proximity of the electrons and protons in the table. If the same disturbance in our finger-tips arose in any other way, we should have the sensations, in spite of there being no table.[4]

The point that Russell makes here is extremely important. In fact, if our fingertips are given a stimulus in a different manner, we can sense entirely different feelings. Today this can be done by mechanical simulators. With the help of a spe-



When you touch a material object, you sense whether it is hard, soft, wet, sticky or silky in the brain. The effects that come from your fingertips are transmitted to the brain as an electrical signal and these signals are perceived in the brain as the sense of touch.

cial glove, a person can feel the sensation of stroking a cat, shaking hands with someone, washing his hands, or touching a hard material, even though none of these things may be present. In reality, of course, none of these sensations represent occurrences in the real world. This is further evidence that all the sensations felt by a human being are formed within the mind.

Notes:

1 www.hhmi.org/senses/a/a110.htm

2 V.I.Lenin, *Materialism and Empirio-criticism*, Progress Publishers, Moscow, 1970, p.14

3 Michael I. Posner, Marcus E. Raichle, *Images of Mind*, Scientific American Library, New York, 1999, p. 88

4 Bertrand Russell, *ABC of Relativity*, George Allen and Unwin, London, 1964, pp. 161-162



Time And Relativity

Time is a concept that depends totally on our perceptions and the comparison we make between our perceptions. For example, at this moment you are reading this article. Suppose that, before reading this article, you were eating something in the kitchen. You think that there is a period between the time when you were eating in the kitchen and this moment, and you call it "time". In fact, the moment you were eating in the kitchen is a piece of information in your memory, and you compare this moment with the information in your memory and call it time. If you do not make this comparison, the concept of time disappears and the only moment that exists for you will be the present moment.

Renowned physicist Julian Barbour defines time in this way:

> "Time is nothing but a measure of the changing positions of objects. A pendulum swings, the hands on a clock advance."[1]

In short, time is composed of a few pieces of information hidden as a memory in the brain; rather, it arises from the comparison of images. If a person did not have a memory, that person would live only in the present moment; his brain would not be able to make these interpretations and, therefore, he would not have any perception of time.

The Views Of Scientists On The Idea That Time Is A Perception

Today it has been scientifically accepted that time is a concept that arises from our making a definite sequential arrangement

among movements and changes. We will try to make this clearer by giving examples from those thinkers and scientists who have established this view. The physicist Julian Barbour caused a great stir in the scientific world with his book entitled *The End of Time* in which he e x a m i n e d the ideas of timelessness and eternity. In an interview with Barbour, he said that any idea we have of time being absolute is false, and that research done in modern physics has confirmed this.

Time is not absolute; it is a variously perceived, subjective concept depending on events. François Jacob, thinker, Nobel laureate and famous professor of genetics, in his book entitled *Le Jeu des Possibles* (The Possible and the Actual) says this about the possibility that time can move backwards:

> Films played backwards make it possible for us to imagine a world in which time flows backwards. A world in which milk separates itself from the coffee and jumps out of the cup to reach the milk-pan; a world in which light rays are emitted from the walls to be collected in a trap (gravity center) instead of gushing out from a light source; a world in which a stone slopes to the palm of a man by the astonishing cooperation of innumerable drops of water which enable the stone to jump out of water. Yet, in such a world in which time has such opposite features, the processes of our brain and the way our memory compiles information, would similarly be functioning backwards. The same is true for the past and future and the world will appear to us exactly as it currently appears.[2]

Because our brain works by arranging things in a sequence, we do not believe that the world works as described above; we think that time always moves forward. However, this is a decision our brain makes and is therefore totally relative. If the information in our brains were arranged like a film being projected backwards, time would be for us like a film being projected back-



wards. In this situation, we would start to perceive that the past was the future and the future was the past and we would experience life in a way totally opposite than we do now.

The fact that time is a perception was proved by the greatest physicist of the 20th century, Albert Einstein, in his "General Theory of Relativity". In his book, *The Universe and Dr. Einstein*, Lincoln Barnett says this:

> Along with absolute space, Einstein discarded the concept of absolute time – of a steady, unvarying inexorable universal time flow, streaming from the infinite past to the infinite future. Much of the obscurity that has surrounded the Theory of Relativity stems from man's reluctance to recognize that sense of time, like sense of colour, is a form of perception. Just as space is simply a possible order of material objects, so time is simply a possible order of events. The subjectivity of time is best explained in Einstein's own words. "The experiences of an individual" he says, "appear to us arranged in a series of events; in this series the single events which we remember appear to be ordered according to the criterion of 'earlier' and 'later'. There exists, therefore, for the individual, an I-time, or subjective time. This in itself is not measurable. I can, indeed, associate numbers with the events, in such a way that a greater number is associated with the later event than with an earlier one."[3]

From these words of Einstein, we can understand that the idea that time moves forward is totally a conditioned response. Einstein scientifically established the following fact in his "General Theory of Relativity": The rate at which time passes



changes according to the speed of a body and its distance from the center of gravity. If the speed increases, time decreases, contracts, moves slower and seems that the point of inertia approaches.

The Relativity Of Time Explains The Reality Of Fate

As we see from the account of the relativity of time, time is not a concrete concept, but one that varies depending on perceptions. For example, a space of time conceived by us as millions of years long is one moment in God's sight. A period of 50 thousand years for us is only a day for Gabriel and the angels. This reality is very important for an understanding of the idea of fate. Fate is the idea that God creates every single event, past, present, and future in "a single moment". This means that every event, from the creation of the universe until doomsday, has already occurred and ended in God's sight. A significant number of people cannot grasp the reality of fate. They cannot understand how God can know events that have not yet happened, or how past and future events have already happened in God's sight. From our point of view, things that have not happened are events which have not occurred. This is because we live our lives in relation to the time that God has created, and we could not know anything without the information in our memories. Because we dwell in the testing place of this world, God has not given us memories of the things we call "future" events.

Consequently, we cannot know what the future holds. But God is not bound to time or space; it is He Who has already created all these things from nothing. For this reason, past, present and future are all the same to God. From His point of view, everything has already occurred; He does not need to wait to see the result of an action. The beginning and the end of an event are both experienced in His sight in a single moment. Besides, for God there is no such thing as remembering the past; past and future are always present to God; everything exists in the same moment.

If we think of our life as a filmstrip, we watch it as if we were viewing a video cassette with no possibility to speed up the film. But God sees the whole film all at once at the same moment; it is He Who created it and determined all its details. As we are able to see the beginning, middle and end of a ruler all at once, so God encompasses in one moment, from beginning to end, the time to which we are subject. However, human beings experience these events only when the time comes to witness the fate that God has created for them. This is the way it is for the fates of everyone in the world.

The lives of everyone who has ever been created and whoever will be created, in this world and the next, are present in the sight of God in all their details. The fates of all living things are written together with the fates of millions of human beings in God's eternal memory. They will remain written without being lost or diminished. The reality of fate is one of the manifestations of God's eternal greatness, power and might. This is why He is called the Preserver (al-Hafiz).

Notes:

1 'From Here to Eternity", *Discover*, December 2000, p.54

2 François Jacob, *Le Jeu des Possibles*, p. 111

3 Lincoln Barnett, *The Universe and Dr. Einstein*, pp. 52-53



Religion Helps Science To Be Rightly Guided

Science is the investigation of the material world we live in through observation and experiment. Accordingly, in conducting such investigation, science will lead to various conclusions based on the information collected through observation and experimentation. In addition, however, every discipline of science also has certain norms that are simply taken for granted, or accepted without further verification. In scientific literature, this set of norms is called a "paradigm".

This initial outlook charts the "course" of all related scientific investigation. As is known, the first step in scientific investigation is the formulation of a "hypothesis". To begin with, for their research topic, scientists must form a hypothesis. Then, this hypothesis is tested through scientific experimentation. If observations and experiments verify the hypothesis, the "hypothesis" is called an "established principle or law". If the hypothesis is disproved, then new hypotheses are tested, and the process continues.

The formulation of the hypothesis, which is the first step of the process, is often dependent on the scientists' basic viewpoint. For instance, scientists, if committed to a certain outlook, could base their work on a hypothesis that "matter has a tendency to self-organize without the involvement of a conscious

agent". Then, they would conduct years of research to verify that hypothesis. Yet, since matter has no such capability, all these efforts are bound to fail. Furthermore, if scientists are overly obstinate about their hypothesis, the research may well last for years, and even for generations. The end result, though, would be but a huge waste of time and resources.

However, had the point of assumption been the idea that "it is impossible for matter to self-organize without conscious planning", that scientific research would have followed a more expeditious and productive course.

This issue, that is, the issue of establishing a proper hypothesis, requires an entirely different source than mere scientific data. Correct identification of this source is critical, because, as we explained in the above example, an error in the identification of a source may cost the science-world years, decades, or even centuries.

The source sought is God's revelation to mankind. God is the Creator of the universe, the world and of living things, and therefore, the most accurate and indisputable knowledge about these subjects derives from Him. In accordance, God has revealed to us important information about these matters in the Qur'an. The most fundamental of these are as follows:

1) God created the universe from nothing. Nothing came into being as a result of random occurrences, or of its own accord. It follows that there is not a chaos of chance-happenings in nature or the universe, but **a perfect order created with an intelligent design.**

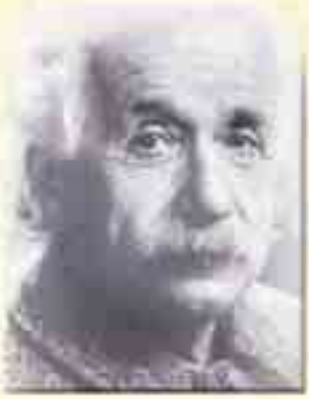
2) The material universe, and predominantly, the Earth we live in, is specially designed to allow for human life. There is a certain **purpose** in the movements of stars and planets, in geographical landmarks, and in the properties of water or the atmosphere, that makes human life possible.

3) All forms of life have come into being by God's creation. **God created all living things.** Moreover, these creatures act through the inspiration of God, as quoted in the Qur'an in the example of the honeybees, with the verse that begins with, "**Your Lord inspired the bees**…" (Qur'an, 16:68)

These are absolute truths communicated to us by God in the Qur'an. An approach to science based on these facts will inevitably lead to remarkable progress and serve humanity in the most beneficial manner. We find numerous examples of this in history. It was only possible with the placement of science on a proper foothold that Muslim scientists, who were then helping to forge the greatest civilization in the world, contributed to major achievements in the 9th and 10th centuries. In the West, the pioneers in all fields of science, from physics to chemistry, astronomy to biology and palaeontology, were great men of science who believed in God, and who conducted research for the sake of exploring what He created.

Einstein also maintained that scientists must rely on religious sources when developing their objectives:

Though religion may be that which determines the goal, it has, nevertheless, learned from science, in the broadest sense, what means will contribute to the attainment of the goals it has set up. But science can only be created by those who are thoroughly imbued with the aspiration toward truth and understanding. This source of feeling, however, springs from the sphere of religion… I cannot conceive of a genuine scientist without that profound faith.[1]



Albert Einstein



Since the middle of the 19th century, however, the scientific community has divorced itself from this divine source, and come under the influence of a materialist philosophy.

Materialism, an idea that dates back to ancient Greece, maintains the absolute existence of matter and denies God. This materialistic outlook gradually made its way into the scientific community, and, beginning in the middle of the 19th century, a considerable portion of scientific investigation was initiated to support it. To this purpose, many theories were formulated, such as the "infinite universe model" suggesting that the universe exists since infinite time, leaving no room for a Creator, Darwin's evolutionary theory claiming that life is the work of chance, or Freud's views holding that the human mind consists of the brain alone.

Today, in retrospect, we see that **the claims put forth by materialism were but a waste of time for science.** For decades, a great number of scientists have expended their best efforts to prove each of these claims, but the results always proved them wrong. Discoveries confirmed the proclamations of the Qur'an – that the universe was created from nothing, that it is tailored to suit human life, and that it is impossible for life to have come into being and evolved by chance.

Believing in a myth such as evolution, and adhering to it despite the findings of science, results in an emotional state of despair. The harmony in the universe and the design in living things becomes rather a great source of trouble to them. The following words of Darwin offer us a glimpse into the sentiments of most evolutionists:

> I remember well the time when the thought of the eye made me cold all over, but I have got over this stage of complaint... and now trifling particulars of structure often make me very uncomfortable. The sight of a feather in a peacock's tail, when-

ever I gaze at it, makes me sick![2]

The feathers of a peacock, as well as countless other signs of creation in nature, continue to discomfit evolutionists. Turning a blind eye to such apparent miracles, they develop an ambivalence to such truths, accompanied by a mental state of denial. A good case to this point is the prominent evolutionist Richard Dawkins, who calls upon Christians not to assume that they have witnessed a miracle, even if they see the statue of the Virgin Mary waving to them. According to Dawkins;

> Perhaps all the atoms of the statue's arm just happened to move in the same direction at once—a low probability event to be sure, but possible.[3]

On the other hand, our immediate surroundings, and the universe we live in, teem with numerous signs of Creation. Implicit in the fascinating system of a mosquito, the glorious artistry in the wings of a peacock, a complex and perfectly functioning organ like the eye, and millions of other forms of life, are signs of the existence of God, and His supreme knowledge and wisdom, for people who believe. A scientist who maintains that creation is a fact views nature from this perspective, and derives great pleasure in every observation he makes, and every experiment he conducts, gaining inspiration for further studies.

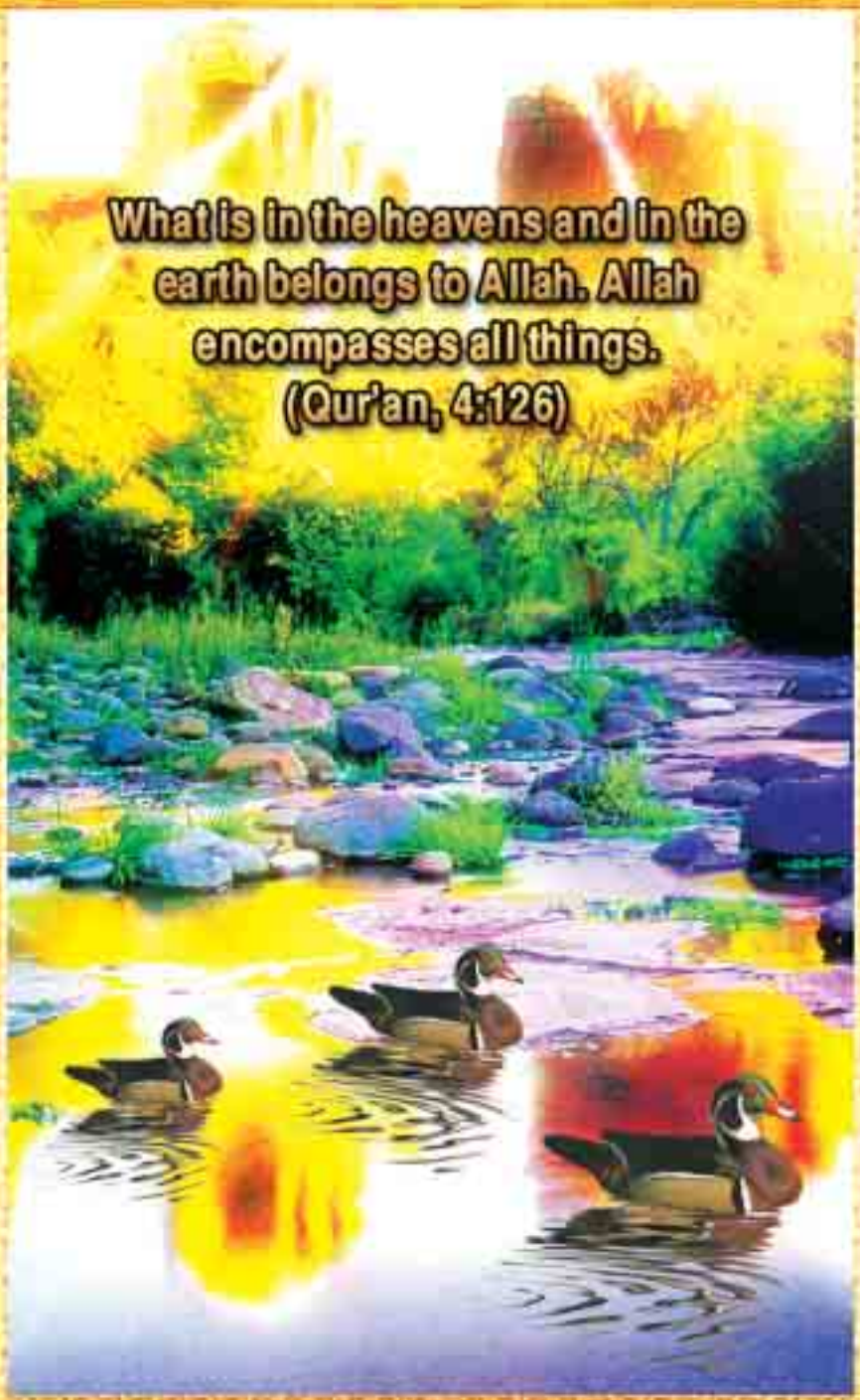
Notes:

1 Albert Einstein, *Science, Philosophy, And Religion: A Symposium*, 1941, ch1.

2 Norman Macbeth, *Darwin Retried: An Appeal to Reason*, Harvard Common Press, 1971, p. 131.

3 Richard Dawkins, *The Blind Watchmaker*, London: W. W. Norton,1986, p. 159.



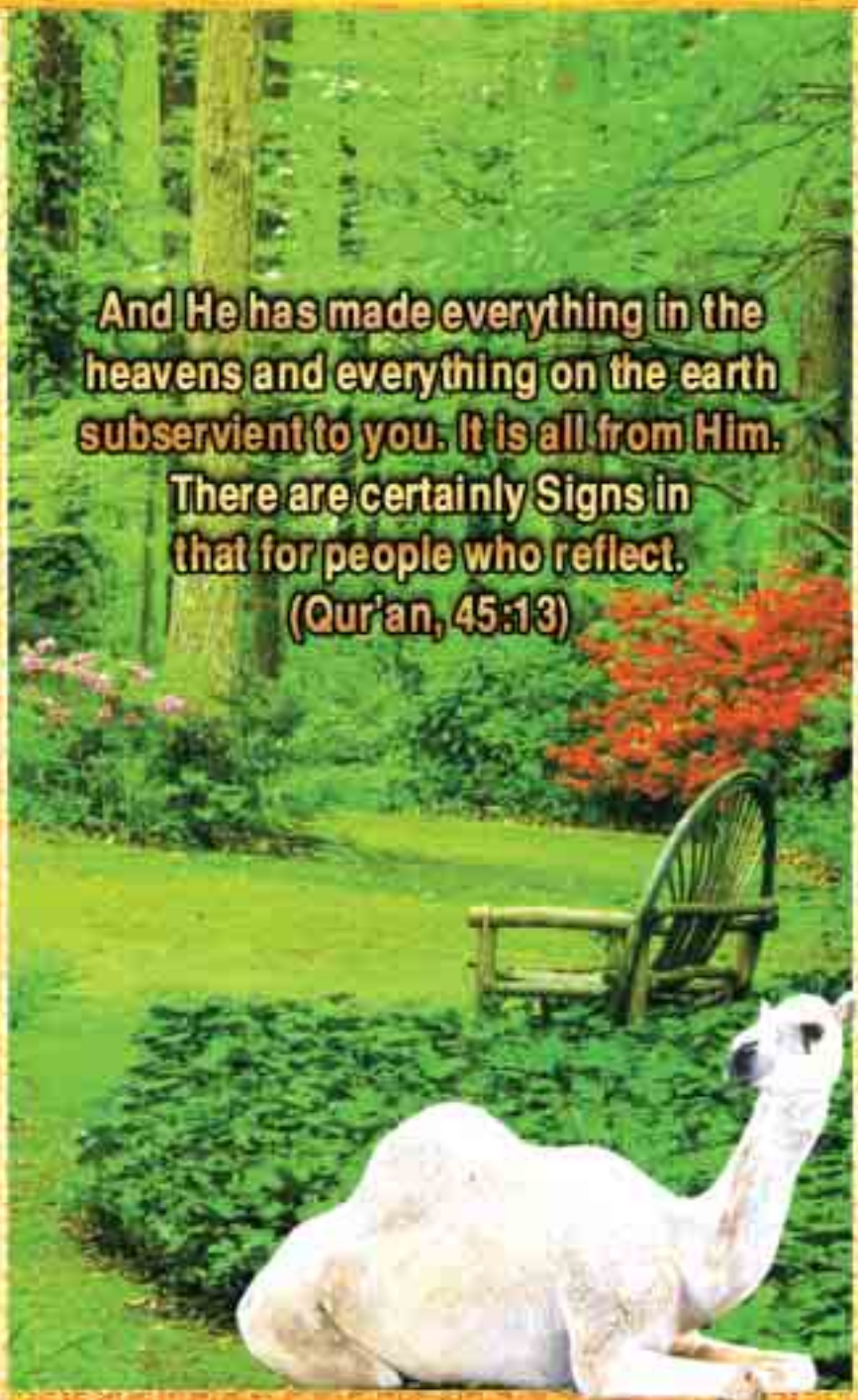

What is in the heavens and in the
earth belongs to Allah. Allah
encompasses all things.
(Qur'an, 4:126)

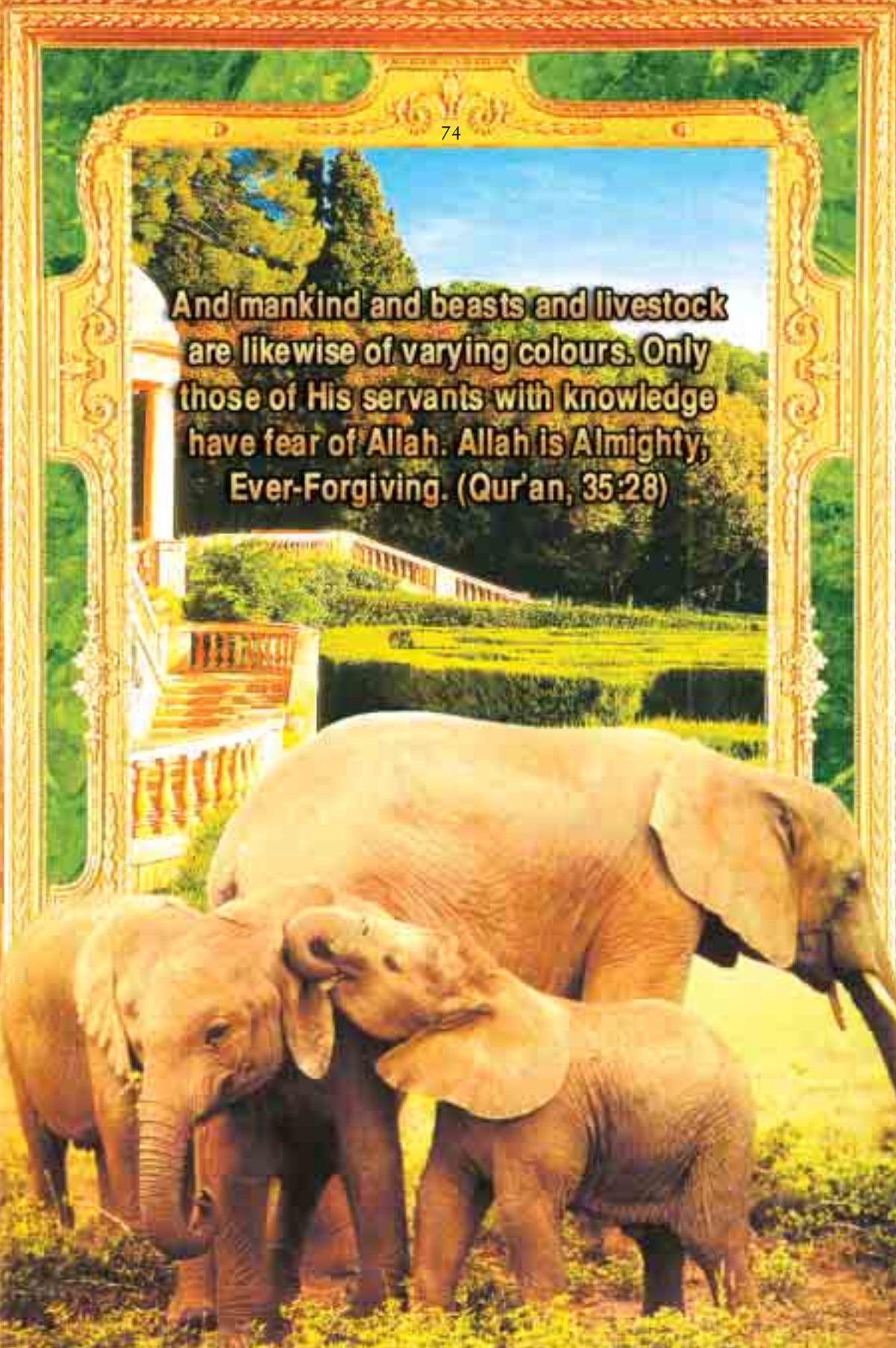
What Nature Makes One Think

Man is a being whom Allah furnishes with the faculty of thought. Yet, most people do not use this very important faculty as they should. In fact, some people almost never think.

In truth, each person possesses a capacity for thought of which even he himself is unaware. Once man begins to use this capacity, facts he has not been able to realise until that very moment begin to be uncovered for him. The deeper he goes in reflection, the more his capacity to think improves, and this is possible for everyone. One just has to realise that one needs to reflect and then to strive hard.




And He has made everything in the
heavens and everything on the earth
subservient to you. It is all from Him.
There are certainly Signs in
that for people who reflect.
(Qur'an, 45:13)


And mankind and beasts and livestock
are likewise of varying colours. Only
those of His servants with knowledge
have fear of Allah. Allah is Almighty,
Ever-Forgiving. (Qur'an, 35:28)

What Nature Makes One Think

In the Qur'an, Allah informs us that in all circumstances the believers reflect and derive beneficial conclusions from their thinking.

In the creation of the heavens and the earth and the alternation of night and day, there are signs for people with intelligence: those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Surat Al 'Imran: 190-191)

Allah's Messenger (saas) also often reminded believers the importance of pondering and remembering Allah:

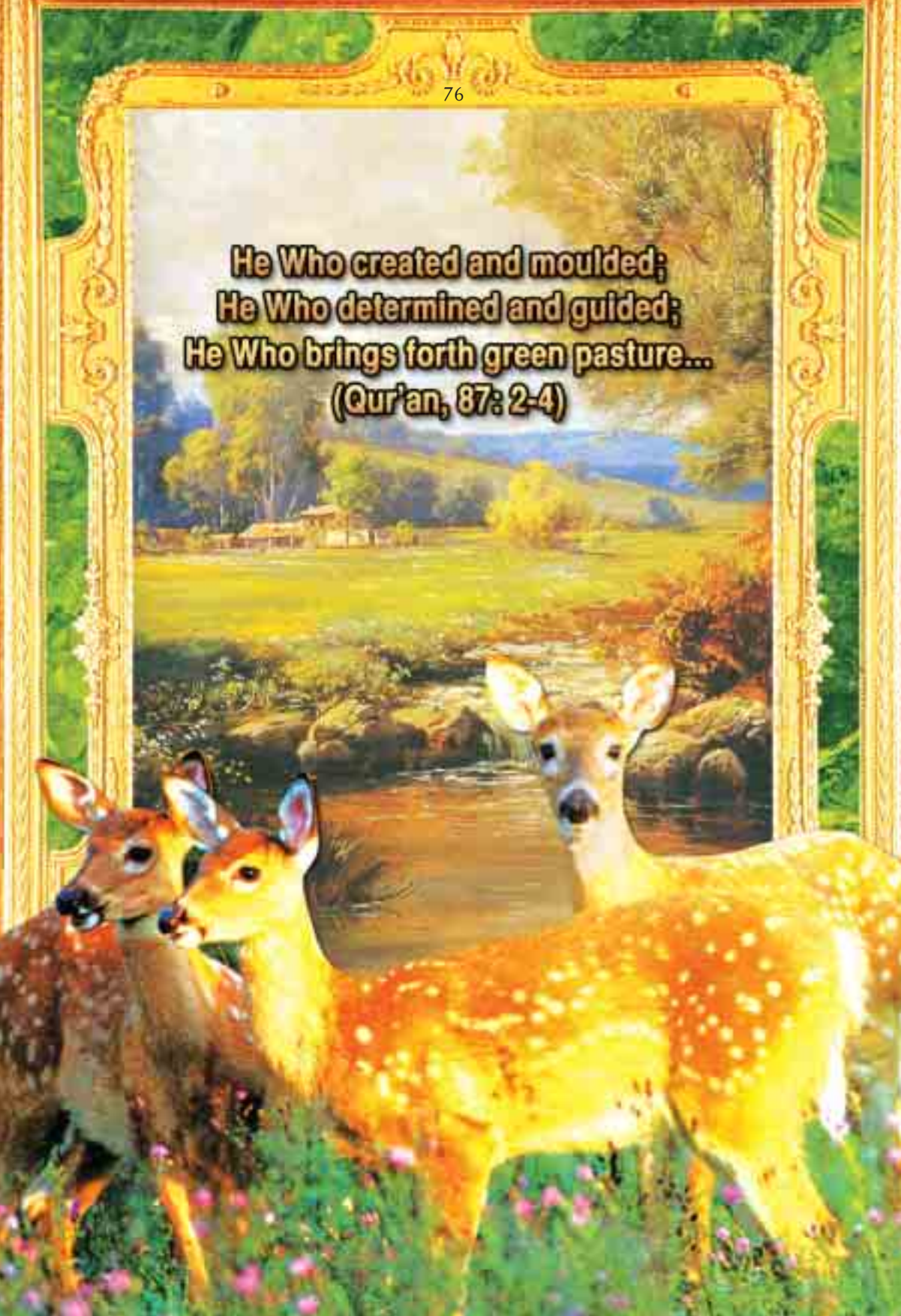
Abu Musa reported Allah's Apostle (may peace be upon him) as saying: "The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead." *(Muslim)*

It is reported that Allah's Apostle (may peace be upon him) said: "Shall I not tell you the best of your deeds, and those that give you the highest rank, and those that are the purest with your King, and are better for you than giving gold and silver,?" They said, "Of course." He said, "Remembrance (*dhikr*) of Allah ta ala.' *(Abu Dawud)*

However, someone who does not think will remain totally distant from truths and lead his life in self-deception and error. As a result, he will not grasp the purpose of the creation of the world, and the reason for his existence on the earth. Yet, Allah has created everything with a purpose. This fact is stated in the Qur'an as follows:

We did not create the heavens and the earth and everything between them as a game. We did not create them except with truth but most of them do not know it. (Surat ad-Dukhan: 38-39)

Did you suppose that We created you for amusement and that


He Who created and moulded;
He Who determined and guided;
He Who brings forth green pasture...
(Qur'an, 87: 2-4)

you would not return to Us? (Surat al-Muminun: 115)

Those who are able to see Allah's signs, the miraculous aspects of the beings and events He creates, and who, therefore, can understand, are people who reflect. Such people can derive conclusions from everything, big or small, they see around them. The Prophet Muhammad's words make this very clear:

> "Fear Allah, for He is the one Who sets right all that concerns you. Recite the Qur'an and keep remembering Allah, for you will be remembered in the heavens, and it will be light for you on the earth." (*Narrated by Ahmad bin hanbal.*)

An example to this is nature that surrounds us. He who believes in Allah praises our Lord for the beauties he sees in nature. He is aware that Allah has created all existing beauty. He knows that all these beauties belong to Allah and they are manifestations of His attribute of *jamal*—beauty. He takes great pleasure from all these beauties and remembers Allah knowing that "If people sit in an assembly in which they do not remember Allah or invoke blessings on the Prophet (saas), it will be a cause of grief to them on the Day of Resurrection," as Allah's Messenger (saas) says. (*Tirmidhi*)

While walking in nature, one encounters more beauty. From a single straw to the yellow daisy, from birds to ants, everything is full of details, which need reflection. As people reflect upon these, they come to understand the power and might of Allah.

Butterflies, for example, are very aesthetically pleasing creatures. With the symmetry and design of their lace-like wings—which are extremely precise as if drawn by hand—their harmonious, phosphorescent colours, butterflies are evidence of Allah's unequalled art and superior power of creation.

Similarly, innumerable plant and tree varieties on earth are among the beauties Allah creates. Flowers, all in different

colours and trees of different forms, have been created and among their purposes is that they give great pleasure to people.

One who has faith thinks about how flowers such as the rose, violet, daisy, hyacinth, carnation, orchid and others have such smooth surfaces, and how they come out of their seed completely flat without any puckers as if ironed.

Other wonders Allah creates are the fragrances of these flowers. A rose, for instance, has a strong and constant ever-changing smell. Even with the latest technology, scientists cannot develop an exact match of the smell of the rose. Laboratory research to imitate this smell has not yielded satisfactory results. Smells produced based on the scent of the rose are generally heavy and disturbing. However, the original scent of the rose does not disturb.

Someone who has faith knows that each one of these is created for him to praise Allah, to present him the art and knowledge of Allah in the beauty He creates. For this reason, when someone sees this beauty while strolling in the garden, he glorifies Allah, saying, **"It is as Allah wills, there is no strength but in Allah"** (Surat al-Kahf: 39). He remembers that Allah has put all this beauty at the service of mankind and that He will give the believers incomparably excellent blessings in the hereafter. He takes more pleasure in the beauties he sees than everyone else, because as Allah's Messenger (saas) said, "People will not sit in an assembly in which they remember Allah without the angels surrounding them, mercy covering them, and Allah mentioning them among those who are with Him.'" (*Muslim*) And because of all this, his love for Allah increases ever more.

Architects In Nature

Animals in nature attract our attention with the structure of their bodies in particular. The cheetah possesses a perfect skeleton and muscles systems for it to run. The eagle possesses the world's best aerodynamic design. The dolphin has a specially created skin and body so it can swim in the water.

These flawless designs in animals' bodies are each proof to remind us that every species of living thing was created by God.

But possessing a perfect body is not enough. The animal also has to know how to use that body. A bird's wings are only of any use when it succeeds in taking flight, soaring and landing with them.

When we look at the living world through these eyes, we see a most interesting truth. Each animal behaves in the most appropriate manner for the conditions that surround it. Furthermore, this behaviour occurs right from the moment of birth.

It takes only half an hour for a new-born antelope to stand up and run. Baby turtles, buried under the sand by the mother turtle, know they have to break out of their shells and head for the surface. Furthermore, they have been taught that as soon as

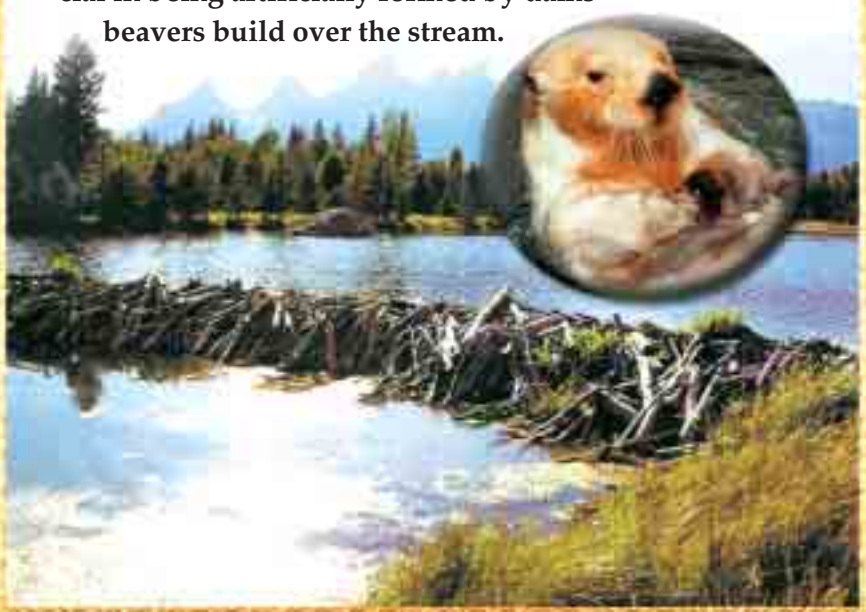
they emerge they have to reach the sea. It is almost as if animals come into this world fully trained.

And the most amazing example of this amazing education animals have is the homes they so expertly build for themselves.

Spiders, for instance, make their webs with threads from their own bodies. Spider thread is five times stronger than steel of the same thickness. Even large flies which move fast through the air cannot escape the strong and flexible trap of the spider web.

There are sticky droplets on Black Widow spider webs. It is impossible for preys caught in these webs to free themselves. The spider's web is sticky, flexible, and amazingly strong.

Beavers are the first among the excellent architects in nature that come to mind. These animals build their lodges in stationary ponds, but these ponds are special in being artificially formed by dams beavers build over the stream.



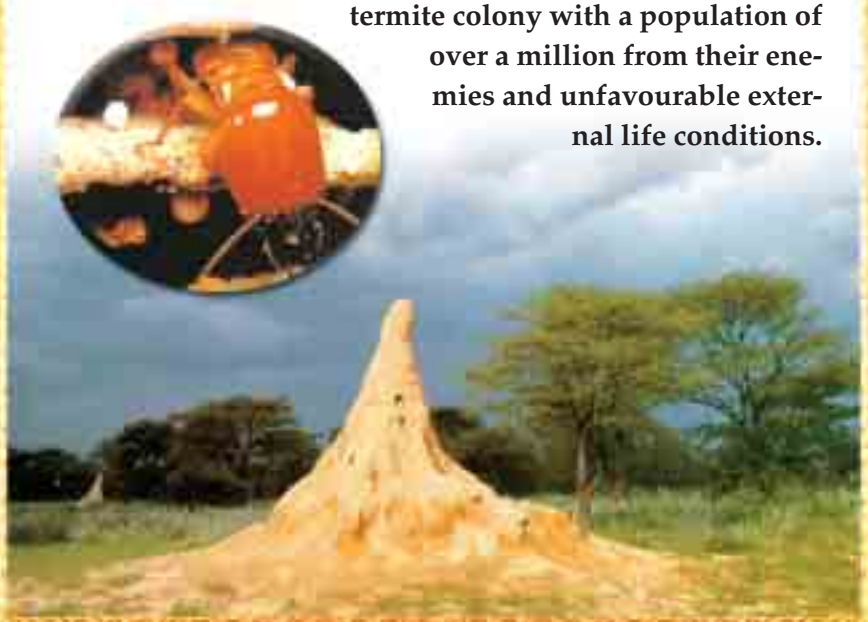
Beyond being a trap, this web is actually an extension of the spider's own body. The spider feels the vibration of every prey that gets caught in the web, and catches it without delay.

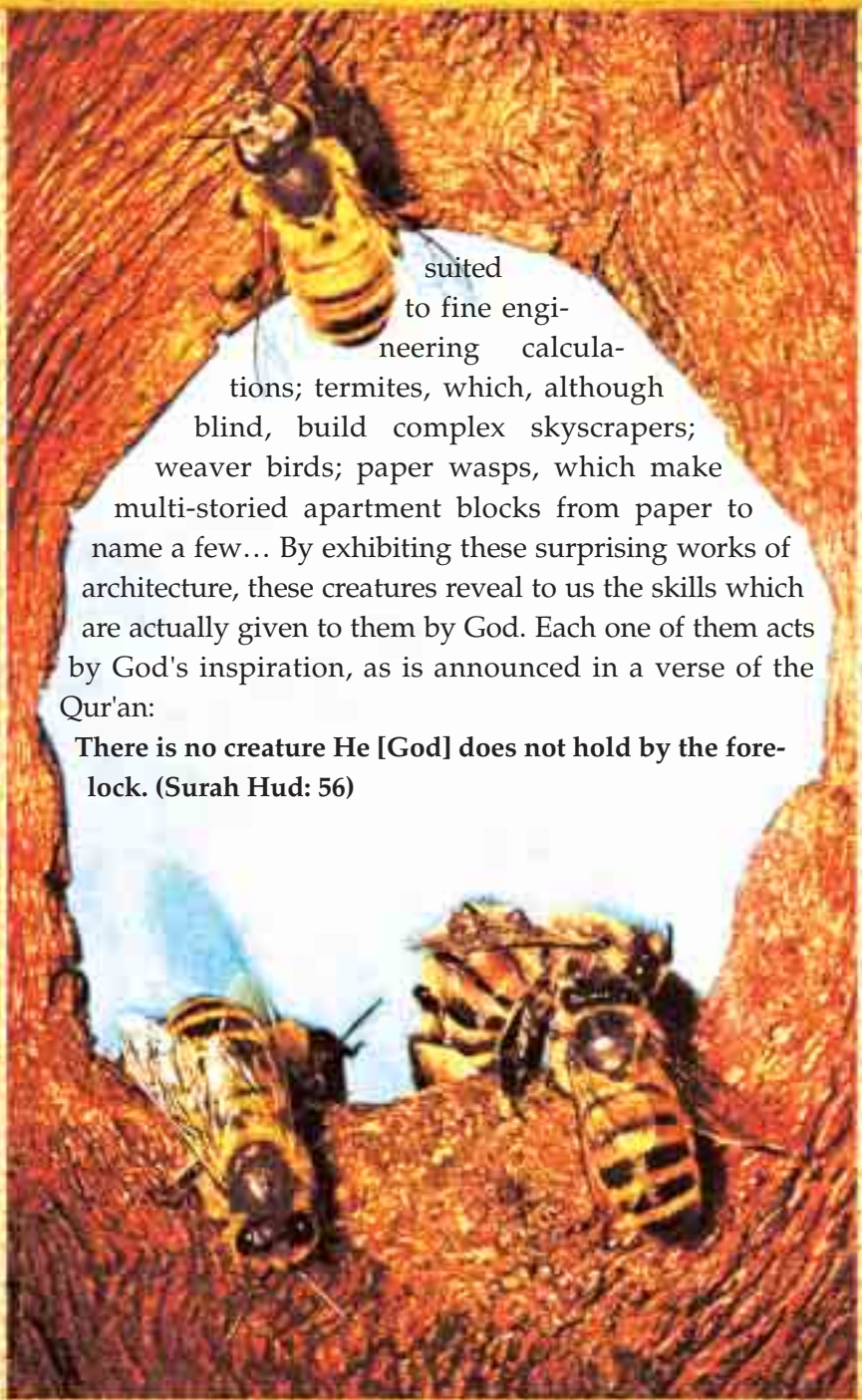
The web is produced in the spider's hindquarters. It pulls the thread produced by a special organ with its legs. The sticky droplets on the surface of the thread are actually small bunches of thread. These open out when necessary and the web easily stretches.

There is no doubt that it is the inspiration God gives this creature that causes the spider to build this architectural marvel.

There are many other animals in nature that make amazing homes for themselves just like the spider. Honeybees which make perfect hexagonal hives; beavers, which construct dams

Being no taller than a few centimeters, termites can erect towers many meters high without using any tools. This admirable nest perfectly protects the inhabitant termite colony with a population of over a million from their enemies and unfavourable external life conditions.





suited to fine engineering calculations; termites, which, although blind, build complex skyscrapers; weaver birds; paper wasps, which make multi-storied apartment blocks from paper to name a few… By exhibiting these surprising works of architecture, these creatures reveal to us the skills which are actually given to them by God. Each one of them acts by God's inspiration, as is announced in a verse of the Qur'an:

There is no creature He [God] does not hold by the forelock. (Surah Hud: 56)

Birds: Flawless Flying Machines



Design, in brief, means a harmonious assembling of various parts in an orderly form designed for a common goal. All creatures in nature, including us, are of a design. This, in turn, shows the existence of a Creator, Who designs all creatures at will, sustains the entire creation and holds absolute power and wisdom. This Creator is Allah (swt), Who is the Lord of the heavens and the earth:

He is Allah—the Creator, the Maker, the Giver of Form. To Him belong the Most Beautiful Names. Everything in the heavens and earth glorifies Him. He is the Almighty, the All-Wise. (Surat al-Hashr: 24)

In a hadith, The Prophet Muhammed (saas) also draws attention to the unique creative power of Allah (swt) and how He mentions this in His book, the Qur'an:

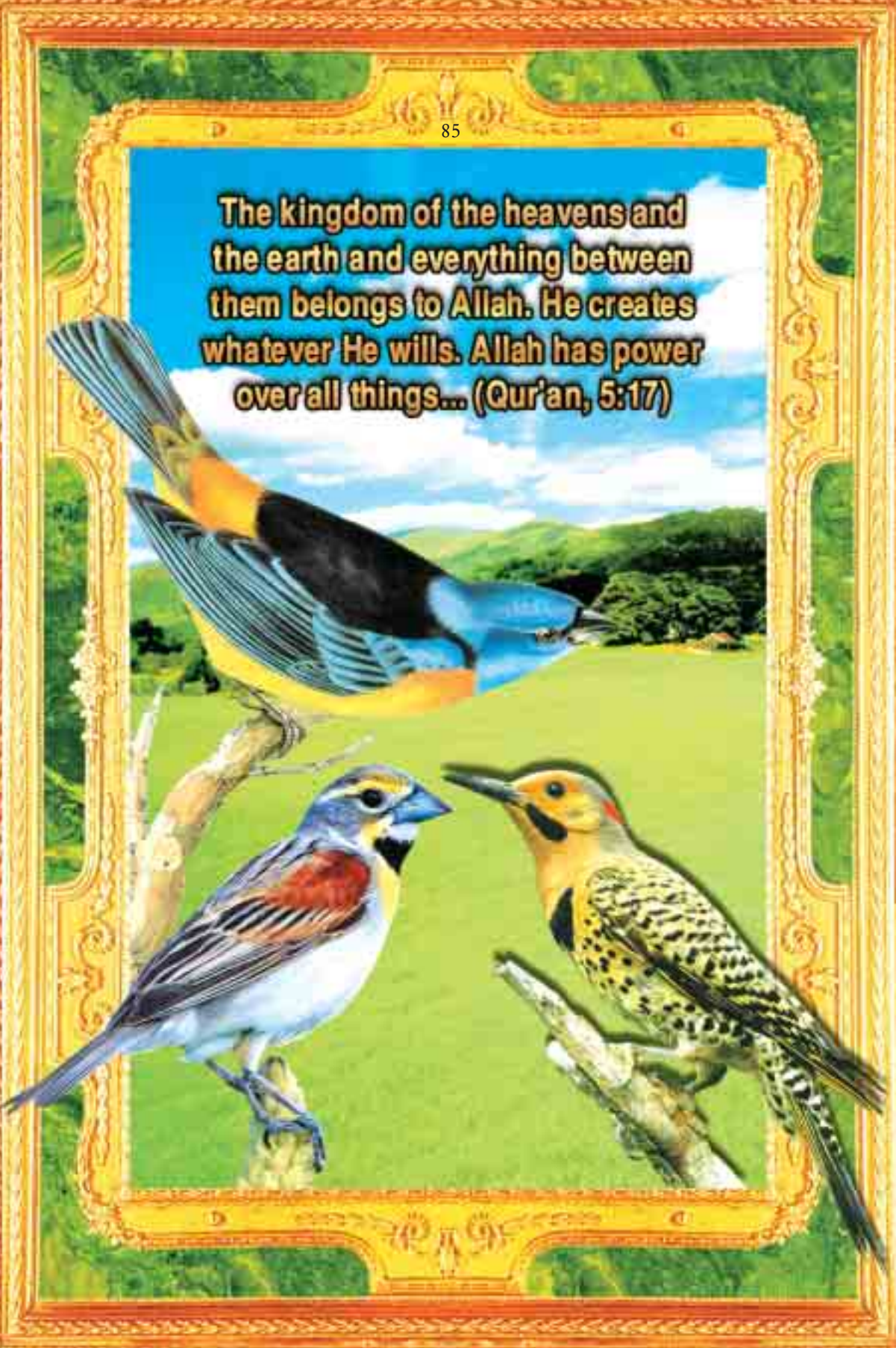
When Allah created the Creation, He wrote in His Book—and He wrote (that) about Himself, and it is placed with Him on the Throne. *(Al-Bukhari)*

Let us consider birds as an example: A close examination of birds reveals that they are designed specifically for flying. The body has been created with air-sacs and hollow bones in order to reduce body mass and overall weight. Wings are formed aerodynamically, and the metabolism is in tune with the bird's need for high levels of energy. It is obvious that the bird is a product of a certain design.

Allah (swt) has created birds without flaw just as He has the rest of the creation. This fact is manifest in every detail, as we will examine below:

The Skeleton: The strength of a bird's skeleton is more than adequate even though the bones are hollow. Better "organised" than mammals, the shoulder, hip and chest bones of birds are fused together. This design improves the strength of the bird's structure. Another feature of the skeleton of birds is that it is lighter than in all other mammals. For instance, the skeleton of the dove weighs only about 4.4% of its total body weight.

Respiratory System: The respiratory system of mammals and birds operate on completely different principles, primarily because birds need oxygen in much greater quantities than do land-dwelling animals. In land-dwelling animals, airflow is bidirectional: air travels through a network of channels, and stops at the small air sacs. Oxygen-carbon dioxide exchange takes place here. Used air follows a reverse course in leaving the lung and is discharged through the windpipe. On contrary, in birds, air flow is unidirectional. New air comes in one end, and the used air goes out the other end. This provides an uninterrupted supply of oxygen for birds, which satisfies their need for high levels of energy.


The kingdom of the heavens and the earth and everything between them belongs to Allah. He creates whatever He wills. Allah has power over all things... (Qur'an, 5:17)

SELECTED FINE WRITINGS BY HARUN YAHYA

The System of Balance: The bodies of birds have been created to a special design that removes any possible imbalance in flight. The bird's head has been deliberately created light in weight so that the animal does not lean forward during flight: on average, a bird's head weight is about 1% of its body weight.

The aerodynamic structure of the feathers is another property of the system of balance in birds. The feathers, especially in the wing and tail, provide a very effective system of balance for the bird.

The Power and Energy Problem: Migrating birds have to store enough energy to take them through their trip. On the other hand, another necessity in flight is being as light as possible. In the meantime, the fuel has also to be as efficient as possible. In other words, while the weight of fuel has to be at a minimum, the energy output from it has to be at a maximum. But all of these problems have been solved for birds: The birds do not fly haphazardly but in a flock. They follow a certain order and form a "V" shape in the air. Every bird takes advantage of the slipstream set up by the one in front of it. This V formation also reduces the air resistance that they encounter and help them to save a considerable amount of energy.

Digestion System: Due to their need for a lot of energy, birds also have a body that digests the food they eat in an optimum fashion. Birds' digestive systems enable them to make the best use of the food they eat. The circulatory system of birds has also been created in harmony with their high energy requirements. While a human's heart beats 78 times a minute, this rate is 460 for a sparrow and 615 for a humming bird. Similarly, blood circulation in birds is very fast. The oxygen that supplies all of these fast working systems is provided by special avian lungs.

All of these facts take us to one result: it is simply impossible to explain the origin of birds through a theory of evolution. Thousands of different species of birds have been created with all their current physical features in "a moment". In other words, Allah (swt) has created them individually. In the Qur'an, Allah (swt) invites humans to ponder this:

Have they not looked at the birds above them, with wings outspread and folded back? Nothing holds them up but the All-Merciful. He sees all things. (Surat al-Mulk: 19)

Everyone who ponders the signs of creation of the universe, as in the example of the bird described above, and considers and investigates what he sees around him, will come to know Allah's superior wisdom, knowledge, and eternal power. Therefore, each person needs to ponder the purpose of creation, first as it concerns him himself, and then as it pertains to everything he sees in the universe. Each subject on which we reflect helps us to further understand and appreciate the omnipotence, wisdom, knowledge, art and other attributes of Allah (swt). In the Qur'an, Allah (swt) says:

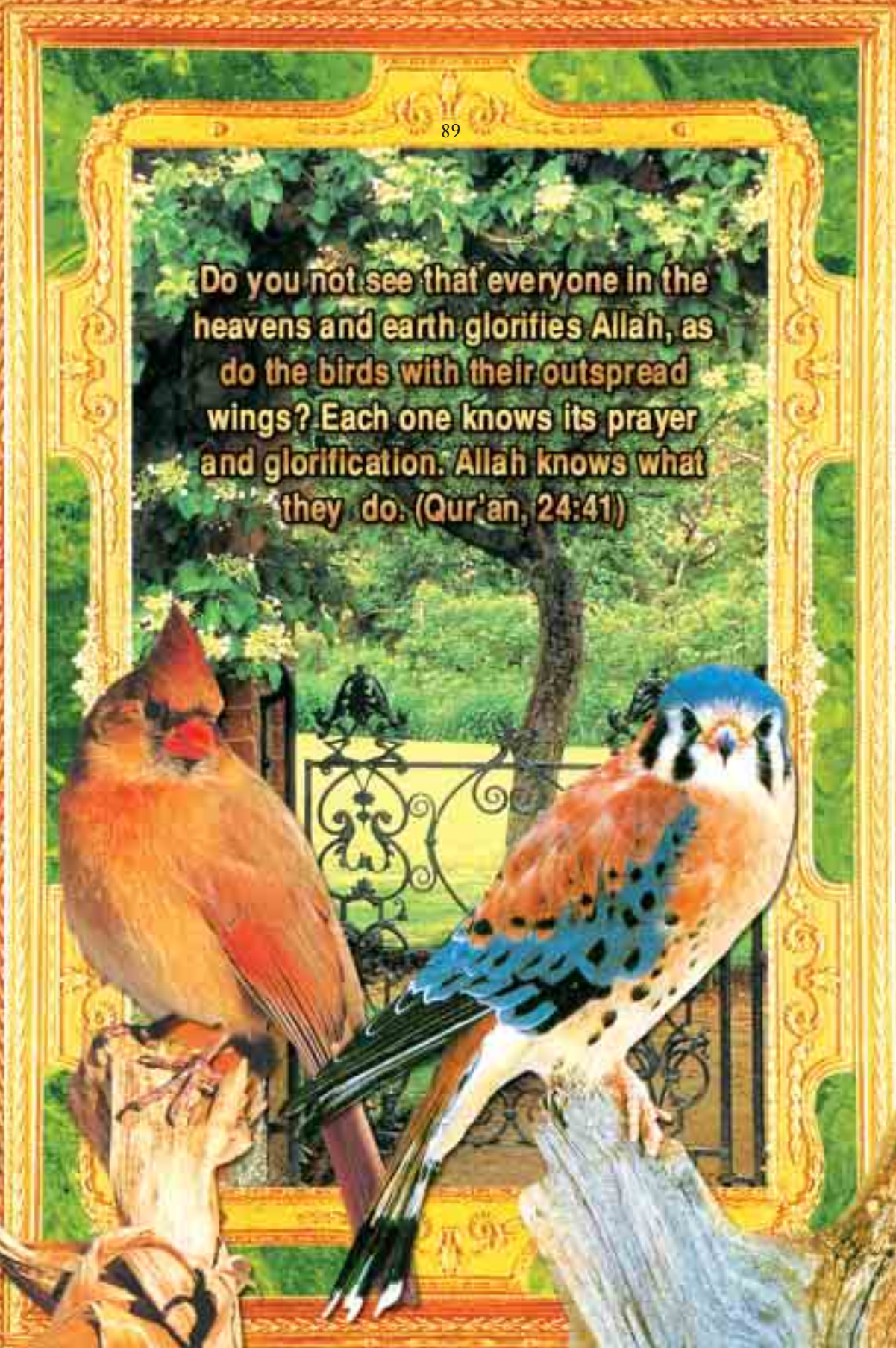
And in your creation and all the creatures He has scattered about there are signs for people with certainty. (Surat al-Jathiyah: 4)

Only those who reflect on the purpose of the creation around them, who have a clear faculty of discernment, who apply their minds and use their conscience, can recognize the truth that which these signs imply. They are those who believe. Believers, who are capable of exercising their minds, unencumbered by false motives, come to recognize Allah's artistry and power through His creation, and thus have a full appreciation of His greatness and glory. A person so disposed recognizes the signs of Allah's existence everywhere he looks, perceiving Him for His true might. Believers keep their minds continually occupied

with remembrance of Allah, while the majority of humanity spend their lives without a thought to these facts. The following distinction Allah's Messenger, The Prophet Muhammad (saas) drew between those who remember Allah (swt) and those who do not also show the importance of this subject in the life of a believer:

> The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one. *(Al-Bukhari)*

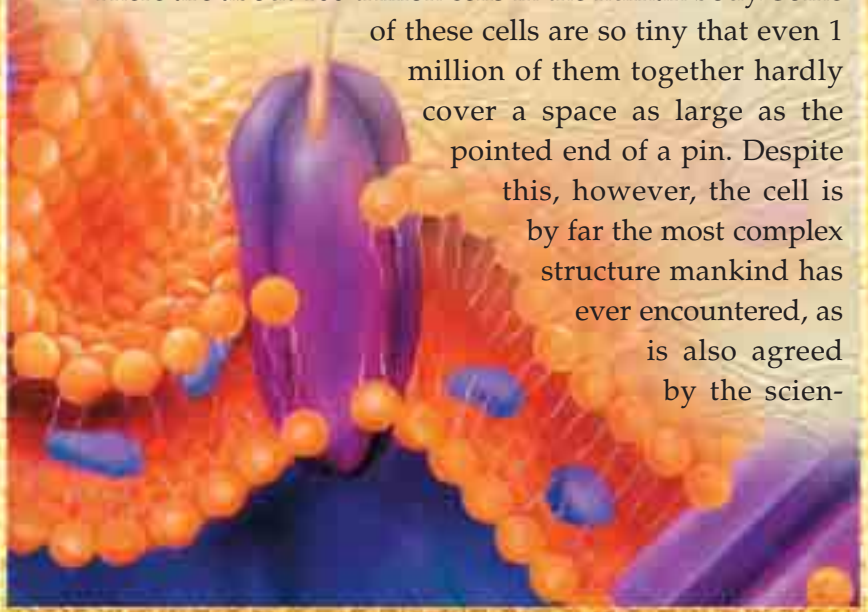


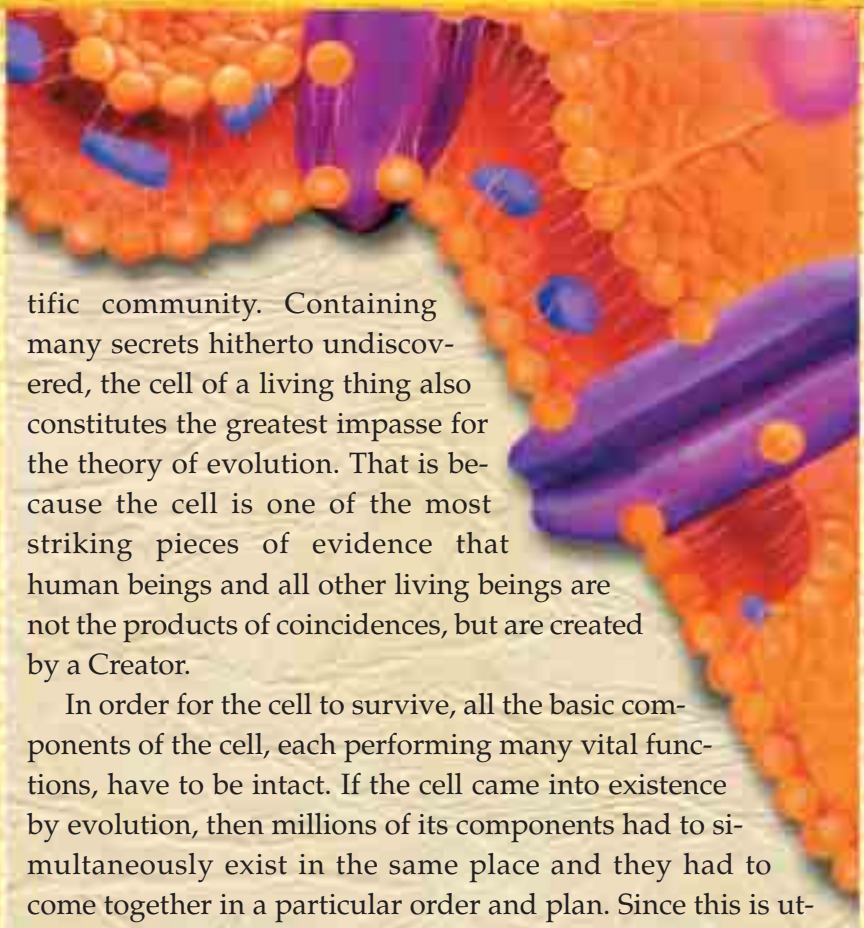

Do you not see that everyone in the heavens and earth glorifies Allah, as do the birds with their outspread wings? Each one knows its prayer and glorification. Allah knows what they do. (Qur'an, 24:41)

The Miracle Of Design In The Cell

In every part of our body there reigns a tiny yet complex life. An examination under the microscope into the depths of any human organ brings us face to face with an astounding miracle of creation: millions of tiny living things that have come together to make up that organ are engaged in arduous activity. These tiny beings are cells, the basic units of life. Not only man but also all other living things are composed of these microscopic living beings.

There are about 100 trillion cells in the human body. Some of these cells are so tiny that even 1 million of them together hardly cover a space as large as the pointed end of a pin. Despite this, however, the cell is by far the most complex structure mankind has ever encountered, as is also agreed by the scien-



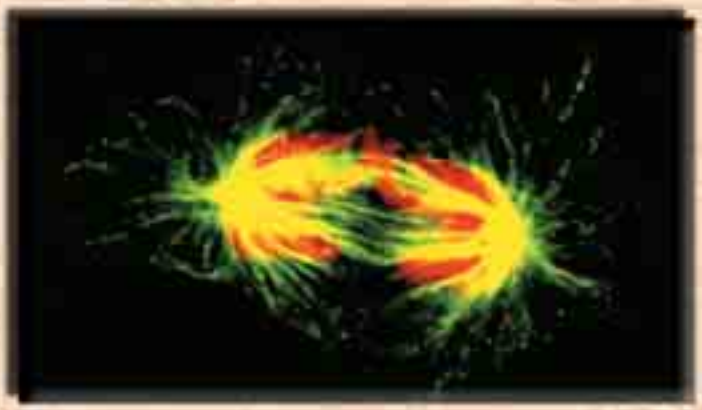


tific community. Containing many secrets hitherto undiscovered, the cell of a living thing also constitutes the greatest impasse for the theory of evolution. That is because the cell is one of the most striking pieces of evidence that human beings and all other living beings are not the products of coincidences, but are created by a Creator.

In order for the cell to survive, all the basic components of the cell, each performing many vital functions, have to be intact. If the cell came into existence by evolution, then millions of its components had to simultaneously exist in the same place and they had to come together in a particular order and plan. Since this is utterly implausible, such a structure has no explanation other than 'creation.' One of the leading evolutionists, Alexander Oparin, expressed the deadlock the theory of evolution encountered in this way:

> Unfortunately, the origin of the cell remains a question which is actually the darkest point of the complete evolution theory.[1]

The English mathematician and astronomer Sir Fred Hoyle made a similar comparison in one of his interviews published in *Nature* magazine dated November 12, 1981. Although an evolutionist himself, Hoyle said that the odds that higher life forms might have emerged in this way was comparable to the



Cells multiply by dividing. While the human body is initially composed of a single cell, this cell divides and reproduces by folds with a ratio of 2-4-8-16-32...

odds of a tornado sweeping through a junk-yard assembling a Boeing 747 from the materials in it. This means that it is not possible for the cell to come into being by coincidence and therefore, it must definitely have been "created".

Despite this however, evolutionists still claim that life came into existence by chance under the conditions of the primordial earth, which was the most uncontrolled environment possible. This is a claim entirely incompatible with scientific data. In addition, even the simplest probability calculations verify in mathematical terms that not even one single protein out of millions existing in the cell could have come into being by coincidence, let alone a single cell of an organism.

To gain some understanding of the awe-inspiring structure of the cell, it will be enough to examine just the structure and functions of the membrane enveloping these cellular organelles.

The cell membrane is an ambient cover for the cell, yet its duty is not limited to it. This membrane both regulates communications and relations with neighbouring cells and deftly coor-

dinates and supervises the entries and exits to the cell.

The cell membrane is so thin, at just one hundred thousandth of a millimetre, that one can detect it only under an electron microscope. The membrane resembles a double-sided endless wall. On this wall, there are doors making entry to and exit from the cell possible and receptors allowing the membrane to recognise the extracellular environment. These doors and receptors are made of protein molecules. They are located on the cell wall and meticulously check all the entries and exits to the cell.

What are the accomplishments of this thin structure made up of unconscious molecules such as fat and protein? That is, which features of the membrane lead us to call it 'conscious' and 'wise'?

The primary duty of the cell membrane is to enclose the cellular organelles so as to keep them intact. However, it has a far more complex function than this. It supplies the substances vital for the continuity of the cell and its functions from the extracellular environment. Outside the cell, there are countless chemical substances. The cell membrane recognises the substances essential for the cell and only lets them in. It acts very economically and never allows in more than what the cell needs. Meanwhile, it detects harmful wastes in the cell right away and, without losing any time, discharges them from the cell.

Another function of the cell membrane is to instantly transmit the messages, which are received from the brain or any other part of the body via hormones, to the center of the cell. To perform these functions, it has to know all the activities and developments taking place in the cell, keep a list of required or excess substances, keep stocks under control and act under the guidance of a superior memory and decision-making skills.

The cell membrane is so selective that without its authorization, not even a single substance in the extracellullar environment can pass through the cell doors, even by chance. There is not even a single unnecessary, purposeless molecule in the cell. Exits from the cell are also strictly checked. The duty of the cell membrane is vital and it does not permit even minor errors. The entry of a wrong or harmful chemical substance into the cell, the supply or discharge of a substance in excess amounts or failure to discharge waste products on time, or as required, mean the death of the cell.

If the first living cell had come into existence by coincidence as evolutionists claim, and if just one of these properties of the membrane had not been fully formed, then the cell would certainly have disappeared in a very short time.



Which 'coincidence', then, formed such a 'wise' mass of fat?...

Let's ask another question, which by itself refutes the theory of evolution straight away; does the 'wisdom' displayed in the aforementioned functions belong to the cell membrane?

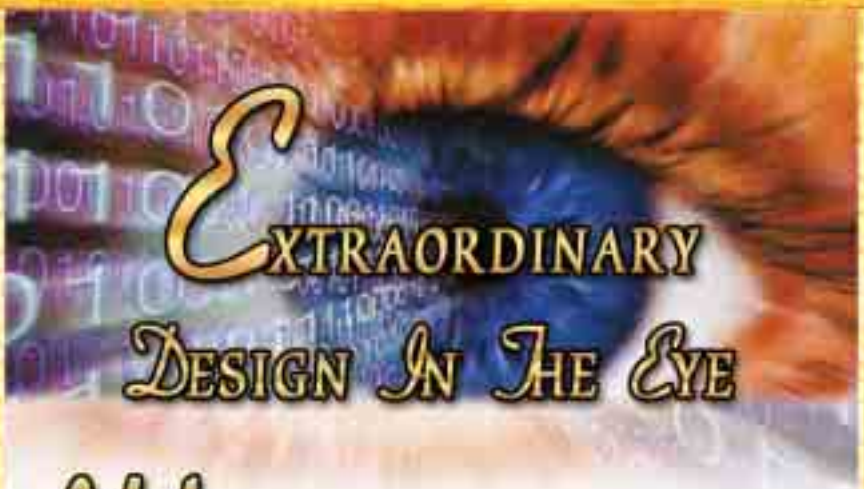
Keep in mind that these functions are not carried out by a human being or a machine such as a computer or robot under man's control, but are merely in a cover enclosing the cell, which is made up of fat mixed here and there with various proteins. We also need to consider that the cell membrane, which can handle so many complex tasks flawlessly, has no brain or center of thinking.

It is obvious that such wise patterns of behaviour and a conscious decision-making mechanism could not have been caused by the cell membrane itself, which is a layer made up of fat and protein molecules. This also holds true for all other cellular organelles. These organelles do not even have a nervous system, let alone a brain to think and make decisions with. Despite this, however, they accomplish incredibly complex tasks, make precise calculations and take vital decisions. That is because each one of them obeys the orders of Allah, Who created them flawlessly and sustains them. In the 12th verse of Surat at-Talaq, the fact that everything acts in compliance with the command of Allah is stated:

It is Allah Who has created seven heavens, and earth as many. His commandment descends through them, so that you may learn that Allah has power over all things and that Allah encompasses all things with His knowledge. (Surat at-Talaq: 12)

Note:

1 Alexander I. Oparin, *Origin of Life*, (1936) NewYork: Dover Publications, 1953 (Reprint), p.196.



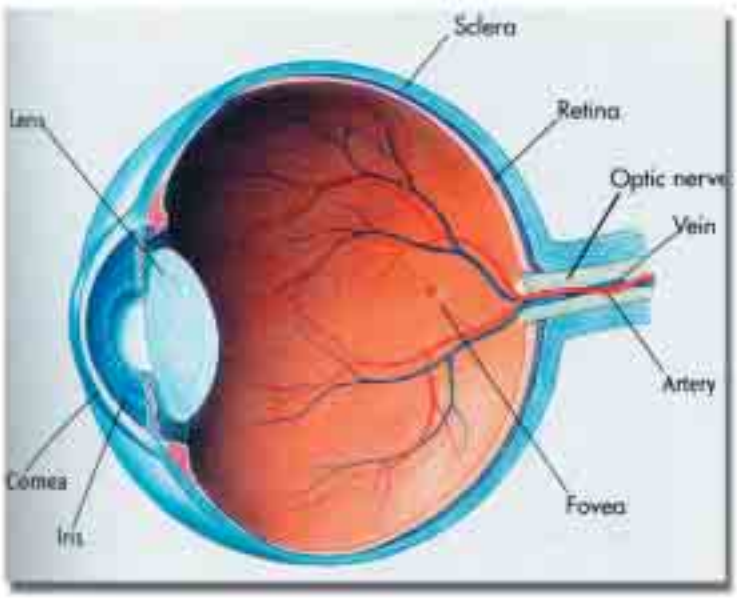
Extraordinary Design In The Eye

When you look around you out in open air and in a broad field, you can readily see all objects farthest and closest to you in all their colors, shape, and size. This view, which you have obtained without making any effort, is produced as a result of numerous complex reactions and interactions in your body. Now let us look at these complicated operations closer.

The human eye has a fully automatic mechanism that works perfectly. It is made up of the combination of 40 different basic parts and all these parts have critical functions in the process of seeing. Any defect or disability in even one of these parts would make seeing impossible.

The transparent layer in the front part of the eye is cornea. Right behind lies the iris. Giving the eye its color, the iris adjusts its size automatically according to the sharpness of light thanks to the muscles attached to it. For example, if we are in a dark place, the iris widens to take in as much light as possible. When light increases, it shrinks to decrease the amount of light coming into the eye.

The automatic adjustment system in the iris works like this: The moment light comes to the eye, a nerve impulse travels to the brain and gives message about the existence and brightness



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of the light. The brain immediately sends back a signal and orders how much the muscles around the iris will contract.

Another eye mechanism working parallel to this structure is the lens. The duty of the lens is to focus the light coming to the eye onto the retina layer at the back of the eye. Thanks to the movement of the muscles around the lens, light rays coming to the eye from different angles and distances can always be focused on the retina.

All the systems we have mentioned are far smaller yet far more superior to the mechanical devices designed by the use of the latest technology in order to imitate the eye. Even the



most advance artificial imaging system in the world remains extremely simple and primitive compared to the eye.

When we think of the effort and knowledge that has been put into developing these artificial imaging systems, we can understand with what a superior creation the eye is made.

If we examine a single cell in the eye at the microscopic level, the superiority of this creation will be further revealed.

Let us suppose that we look at a crystal bowl full of fruit. The light rays coming from this bowl to our eye pass through the cornea and iris and are focused on the retina by the lens.

So, what happens in the retina so that the retinal cells can perceive light?

When light particles, also called, photons, strike the cells in the retina, they produce a cascading effect like a row of dominoes carefully arranged one after the other. The first of these dominoes in the retinal cells is a molecule called 11-cis-retinal. When a photon of light interacts with it, this molecule changes shape. This forces a change in the shape of another protein, rhodopsin, to which it is tightly bound. Now, rhodopsin takes such a form that it can stick to another protein, called transducin, which was already present in the cell, but with which it could not interact before due to its shape's incompatibility. After this union, another molecule called GDP also joins in this group.



Now, two proteins–rhodopsin and transducin–and a chemical molecule called GDP have bound together.

However the process has just begun. The compound called GDP now has the proper form to bind to another protein called phosphodiesterase, which always exists in the cell. After this bonding, the shape of the molecule that is produced will trigger a mechanism that will start a series of chemical reactions in the cell.

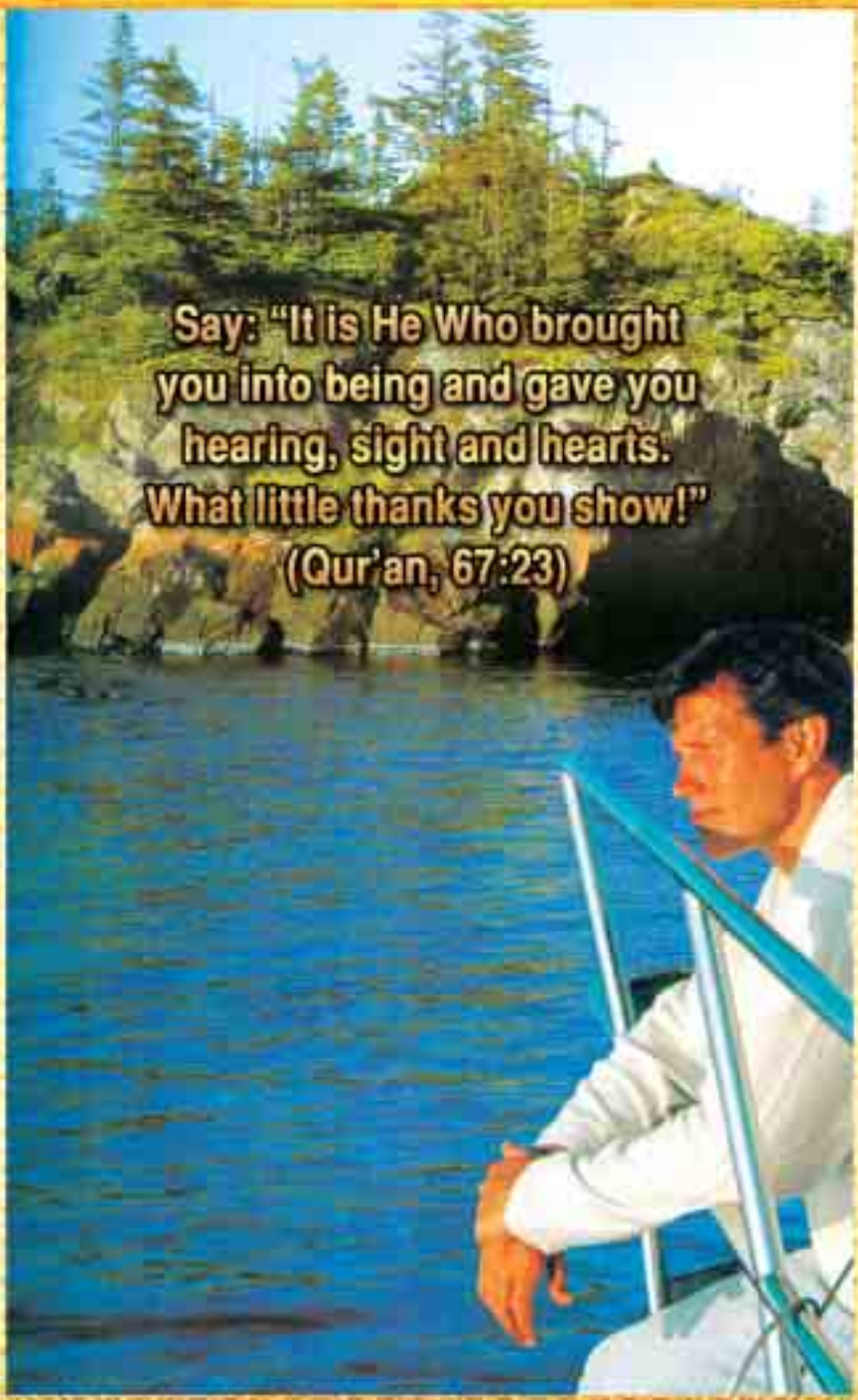
This mechanism changes the ion concentration in the cell and produces electrical energy. This energy stimulates the nerves lying right at the back of the retinal cell. Consequently, the image that came to the eye as a photon of light sets on its journey in the form of an electrical signal. This signal contains visual information about the object outside.

In order for seeing to take place, the electrical signals produced in the retinal cell have to be transmitted to the center of vision in the brain. Nerve cells however are not directly connected to one another: there is a tiny gap between their junction points. How then does the electrical stimulus continue on its way?

At this point, another set of complex operations takes place. The electrical energy is transformed into chemical energy without any loss of the information being carried and in this way the information is transmitted from one nerve to the next. The chemical carriers located at the junction points of nerve cells successfully convey the information contained in the stimulus coming from the eye from one nerve to another. When transferred to the next nerve, the stimulus is again converted into electrical signal and continues its way until it reaches another junction point.

Making its way to the center of vision in the brain in this way, the signal is compared to the information in the center of memory and the image is interpreted.

Finally, we see the bowl full of fruit, which we viewed before, by virtue of this perfect system made up of hundreds of


Say: "It is He Who brought
you into being and gave you
hearing, sight and hearts.
What little thanks you show!"
(Qur'an, 67:23)

small details.

And all these amazing operations take place in a fraction of a second.

Moreover, since the act of seeing takes place continuously, the system repeats these steps over and over. For example, the molecules playing a part in the chain reaction in the eye are restored to their original state every time and the reaction starts all over again.

Of course at the same time many other equally complex operations are taking place in other parts of the body. We may simultaneously hear the sound of the image we are viewing, and depending on circumstances we may sense its odor and taste and feel its touch. Meanwhile, millions of other operations and reactions have to continue without interruption in our body if we are to go on living.

The primitive science of Darwin's day knew about none of this. Despite that however, even Darwin realized the extraordinary design in the eye and confessed his despair in a letter he wrote to Asa Grey on April 3rd 1860 in which he said:

> I remember well the time when the thought of the eye made me cold all over.[1]

The biochemical properties of the eye that have been discovered by modern science dealt a greater blow to Darwinism than Darwin could ever have imagined.

The complete process of seeing that we have summarized in barest outline here is even more complex in its details. However even this summary is enough to show what a glorious system has been created in our body.

The reactions taking place in the eye are so complex and so finely tuned that it is quite unreasonable to think that these are a product of chance occurrences as the theory of evolution claims.

Extraordinary Design In The Eye

Michael Behe, a recognized professor of biochemistry, makes this comment on the chemistry of the eye and the theory of evolution in his book *Darwin's Black Box:*

> Now that the black box of vision has been opened, it is longer enough for an evolutionary explanation of that power to consider only the anatomical structures of whole eyes, as Darwin did in the nineteenth century. Each of the anatomical steps and structures that Darwin thought were so simple actually involves staggeringly complicated biochemical processes that cannot be papered over with rhetoric.[2]

But as we have seen, the theory of evolution is unable to account for a single system in a single living cell, much less explain life as a whole.

Having utterly demolished the hypothesis that life is 'simple', science demonstrated to humanity a very important fact.

Life is not the product of unplanned happenings. It is the result of a perfect creation.

The perfect creation of a superior Creator, Who brought life into being, Who is God, the Lord of all the Worlds.

It is He Who created both humans and all other living beings. And man is responsible to our Lord Who created him.

God reminds man of this truth in the Qur'an:

It is He Who has created hearing, sight and hearts for you. What little thanks you show! (Surat al-Muminun: 78)

They said, 'Glory be to You!' We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise. (Surat al-Baqara: 32)

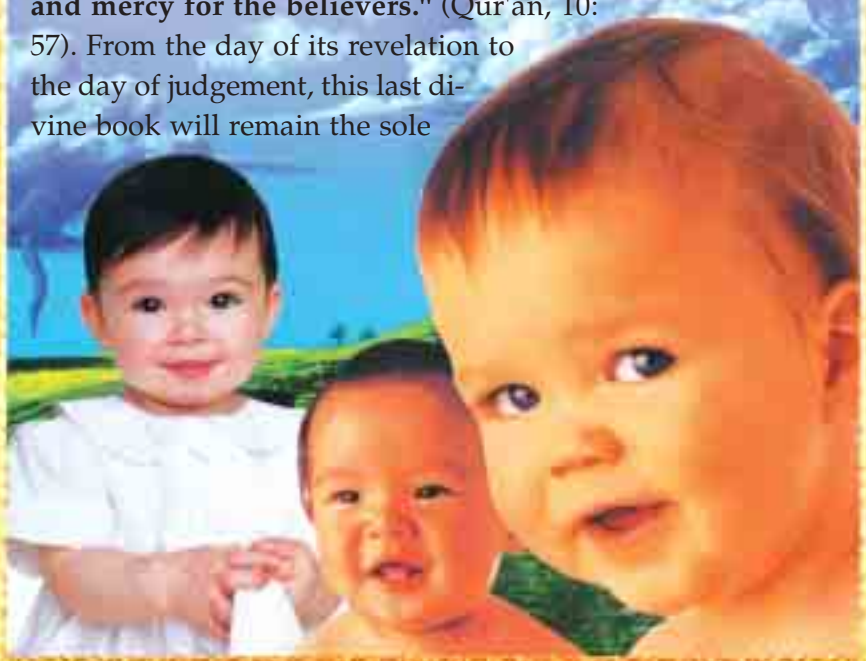
Notes:

1 Norman Macbeth, *Darwin Retried: An Appeal to Reason*, Harvard Common Press, 1971, p. 131.

2 Michael J. Behe, *Darwin's Black Box*, p. 22

A Miracle Of The Qur'an: Mother's Milk

Fourteen centuries ago, God sent down the Qur'an to mankind as a book of guidance. He called upon people to be guided to the truth by adhering to this book. God refers to the Qur'an in one of His verses in this way: **"Mankind! Admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers."** (Qur'an, 10: 57). From the day of its revelation to the day of judgement, this last divine book will remain the sole



guide for humanity.

The Qur'an has a clear language easily understandable by people of all ages who lived from the day of its revelation. God refers to this attribute of the Qur'an in the verse, **'We have made the Qur'an easy to remember.'** (Qur'an, 54: 52) The matchless style of the Qur'an and the superior wisdom in it are definite evidence that it is the word of God.

In addition, the Qur'an has many miraculous attributes proving that it is a revelation from God. One of these attributes is the fact that a number of scientific truths that we have only been able to uncover by the technology of the 20th century were stated in the Qur'an 1,400 years ago.

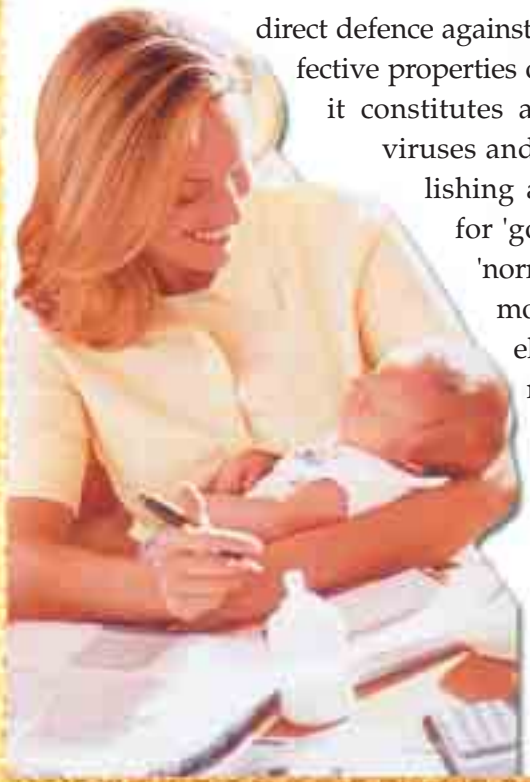
Of course the Qur'an is not a book of science. However, many scientific facts that are expressed in an extremely concise and profound manner in its verses have only been discovered with the technology of the 20th century. These facts could not have been known at the time of the Qur'an's revelation, and this is still more proof that the Qur'an is the word of God. One of the scientific miracles hinted at in the Qur'an is the special creation in



the mother's milk.

Mother's milk is an incomparable mixture created by God, not only to meet all the baby's nutritional needs, but also to protect it from possible infection. The balance of food substances in mother's milk is at the ideal level and in the best possible form for the still-growing baby's physical systems. At the same time, mother's milk is very rich in nutrients that promote brain growth and nervous system development. Baby foods produced with today's technology simply cannot compete with this miraculous foodstuff.

Every day reveals a new benefit that mother's milk bestows on babies. Research has revealed that babies breastfed on mother's milk are better protected from respiratory and digestive infections. That is because the antibodies in mother's milk provide a direct defence against infection. Other anti-infective properties of mother's milk are that it constitutes an obstacle to bacteria, viruses and parasites, while establishing a friendly environment for 'good' bacteria, known as 'normal flora.' It has furthermore been established that elements of mother's milk regulate the immune system and allow it to work more effectively against contagious diseases.



Since mother's milk has been specially designed for babies, it is the most easily digestible food they can



eat. As well as being rich in nutrients, it is easily digested by the baby's sensitive systems. Since the baby thus expends less energy on digestion, the energy saved can go to other bodily activities, growth and organ development.

There is more fat, protein, and the minerals sodium, chloride, and iron in the milk of mothers who have had premature babies. In fact, it has been established that premature babies fed on mother's milk score better in intelligence tests and that their visual functions develop better.

One of the facts that science has discovered about mother's milk is that suckling up to two years after birth is very beneficial. God gives us this important information, which was discovered by science only very recently, with the verse **"… his weaning was in two years,"** 14 centuries ago.

> **And We have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain, and his weaning was in two years: (hence, O man,) be grateful to Me and to your parents; to Me is the eventual coming. (Qur'an, 31:14)**

All that we have seen so far shows us that this provides clear evidence that the Qur'an is the word of God, who is the Originator of everything and compasses all things in His knowledge.

In one verse, God says in the Qur'an **"If it had been from other than God, they would have found many inconsistencies in it."** (Qur'an, 4:82) Not only are there no inconsistencies in the Qur'an, but every piece of information it contains reveals the miracle of this divine book more and more each day.

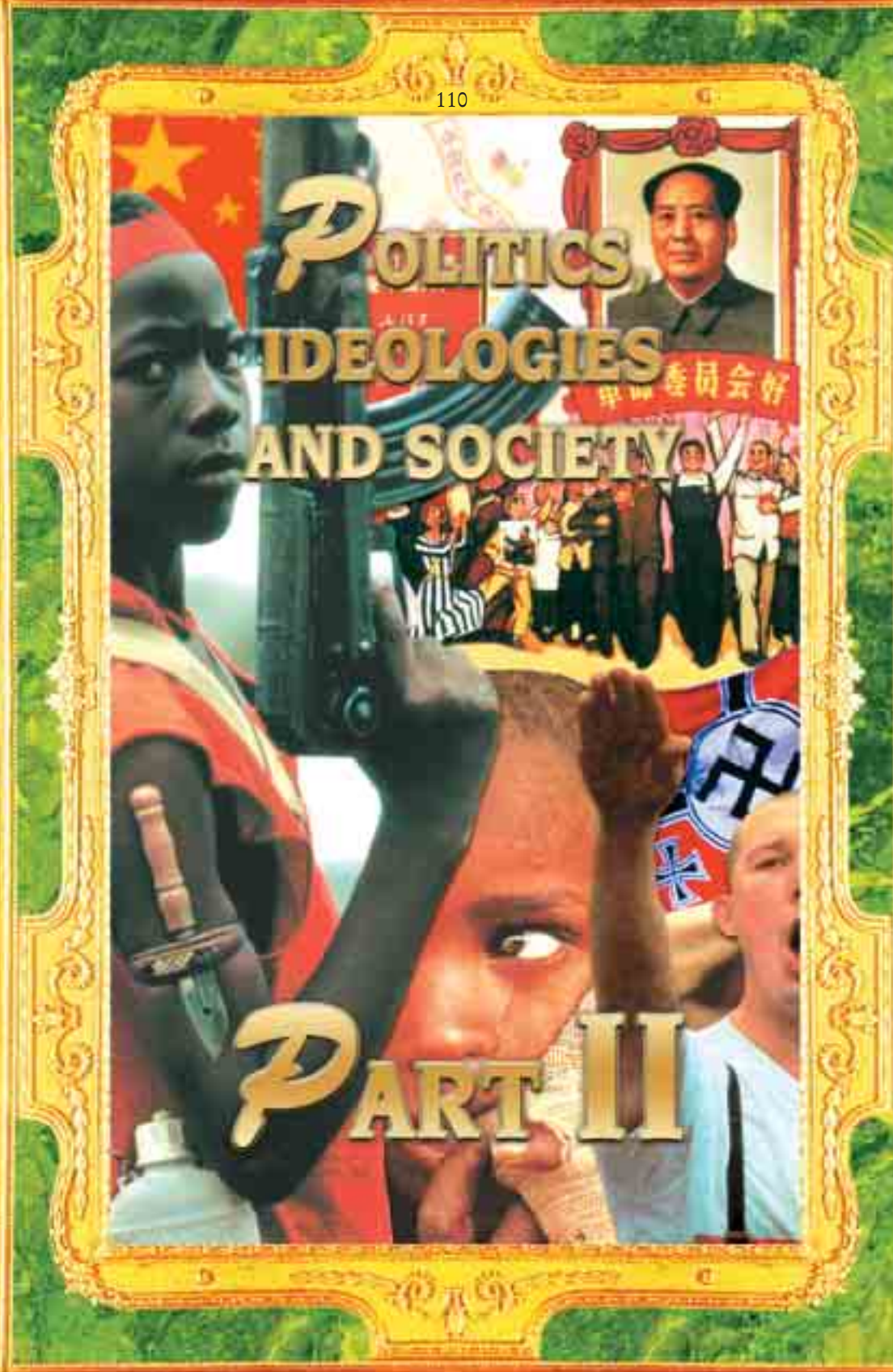
What falls to man is to hold fast to this divine book revealed by God, and receive it as his one and only guide. In one of the verses, God calls out to us:

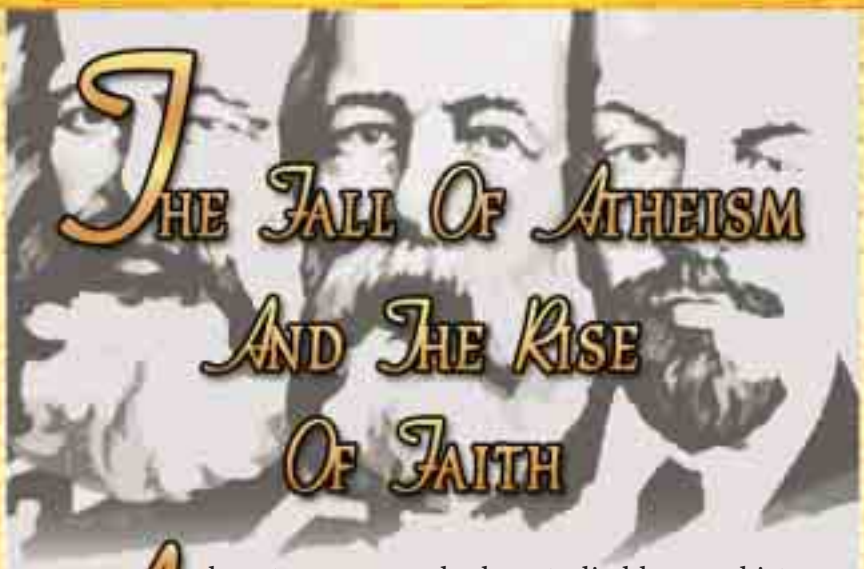
> **This Qur'an could never have been devised by any besides God. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds. Do they say, "He has invented it"? Say: "Then produce a chapter like it and call on anyone you can besides God if you are telling the truth." (Qur'an, 10:37-38)**



God brought you out of your mothers' wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would give thanks.
(Qur'an, 16:78)




POLITICS, IDEOLOGIES AND SOCIETY
PART II



The Fall Of Atheism And The Rise Of Faith

Almost everyone who has studied human history, particularly its philosophical and social aspects, will agree that the nineteenth century was an important period, for it was during those years that the first steps were taken toward the future spiritual collapse. Its most important characteristic was the growth of atheism (i.e., rejecting God's Existence) as opposed to theistic beliefs and religion, which had been generally dominant in the world until then.

Although atheism has existed from ancient times, the rise of this idea actually began in eighteenth-century Europe, with the spread and political effect of the philosophy of some anti-religious thinkers. Materialists such as Denis Diderot (1713-84) and Baron d'Holbach (1723-89) proposed that the universe was a conglomeration of matter that had existed forever and that only matter existed. In the nineteenth century, atheism spread even further afield. Such thinkers as Ludwig Feuerbach (1804-72), Karl Marx (1818-83), Friedrich Engels (1820-95), Friedrich Nietzsche (1884-1900), Emile Durkheim (1859-1917), and Sigmund Freud (1856-1939) applied atheist thinking to different fields of science and philosophy.

SELECTED FINE WRITINGS BY HARUN YAHYA

The greatest support for atheism came from Charles Darwin (1809-82), who rejected the idea of creation and proposed the theory of evolution, which gave a supposedly scientific answer to the question that had baffled atheists for centuries: How did human beings and living things come to be?

This theory convinced a great many people that there was a mechanism in nature that animated lifeless matter and produced millions of different living species from it.

Toward the end of the nineteenth century, atheists formulated a worldview that "explained" everything: The universe had not been created, for it had no beginning and had existed forever. They claimed that it had no purpose, that its order and balance were the result of chance, and that Darwin's theory of evolution explained how human beings and other living things came into being. They believed that Marx and Durkheim had explained history and sociology, and that Freud had explained psychology on the basis of atheist assumptions. However, twentieth-century scientific, political, and social developments disproved these



views, for ongoing discoveries in astronomy, biology, psychology, and social sciences nullified the bases of atheist suppositions.

In his book *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World*, American scholar Patrick Glynn of the George Washington University writes:

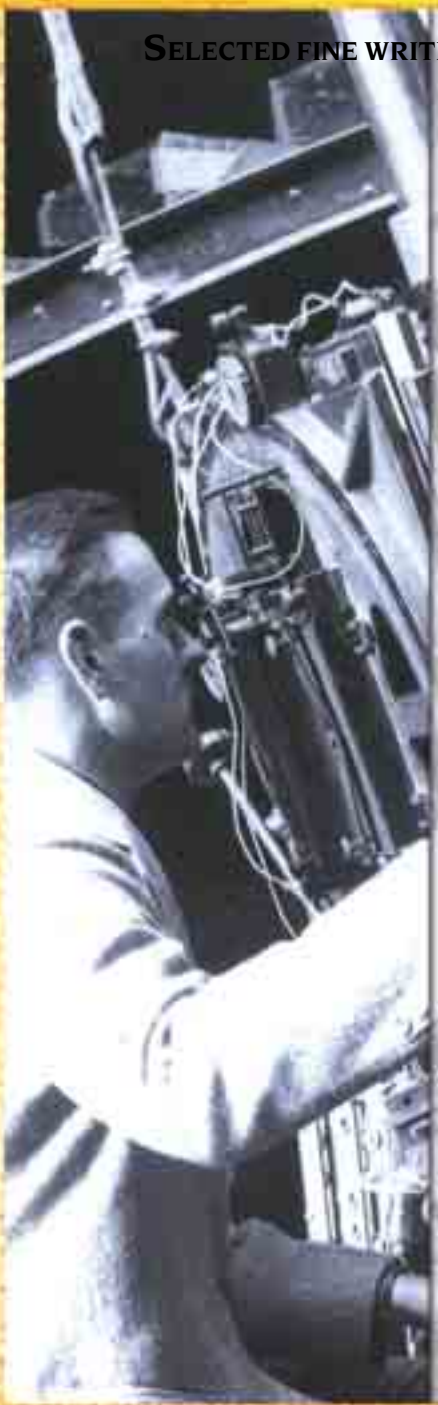
> The past two decades of research have overturned nearly all the important assumptions and predictions of an earlier generation of modern secular and atheist thinkers relating to the issue of God. Modern thinkers assumed that science would reveal the universe to be ever more random and mechanical; instead it has discovered unexpected new layers of intricate order that bespeak an almost unimaginably vast master design.[1]

In short, atheism suffered a sudden collapse in the last quarter of the twentieth century at the hands of the very scientific and sociological concepts from which its adherents had hoped to receive the most support. In this article, we will look at its collapse in the areas of cosmology, biology, psychology, medicine, and sociology.

Cosmology: The Collapse of The Concept of An Eternal Universe and The Discovery of Creation

The first blow to atheism from twentieth-century science was in the field of cosmology. The idea that the universe had existed forever was discounted, for scientists discovered that it had a beginning. In other words, they proved scientifically that the universe had been created from nothing.

This idea of an eternal universe came to the Western world, along with materialist philosophy, from classical Greek civilization. It stated that only matter exists, and that the universe comes from eternity and goes to eternity. In the Middle Ages, when the



Catholic church dominated Western thought, materialism was forgotten. However, in the modern period Western scientists and philosophers became consumed with curiosity about these classical Greek origins and revived an interest in materialism.

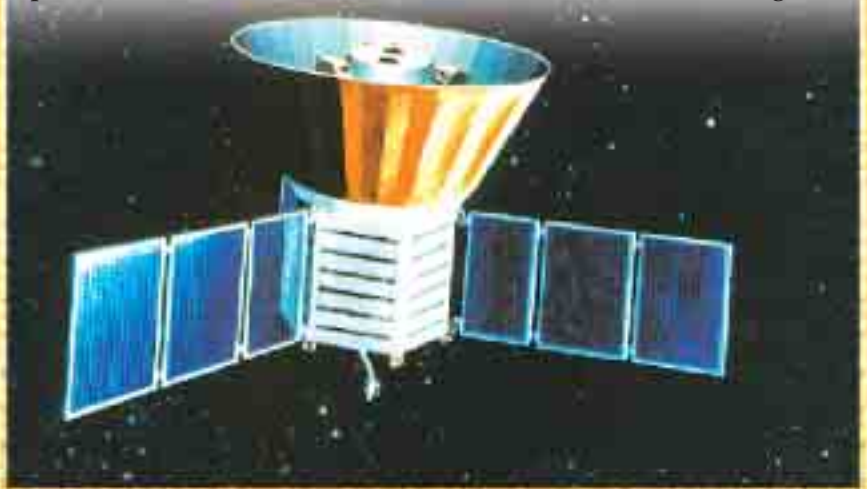
With the coming of the nineteenth century, it became widely accepted that the universe had no beginning and that there had been no moment of creation. Adopted passionately by such dialectical materialists as Marx and Engels, this idea found its way into the twentieth century.

This idea has always been compatible with atheism, for accepting that the universe had a beginning would mean that God had created it. Thus the only way to counter this idea was to claim that the universe was eternal, even though science did not support such a claim. Georges Politzer (1903-42), a dogged proponent of this claim, became widely known as a supporter of mate-

rialism and Marxism in the first half of the twentieth century through his book *Principes Fondamentaux de Philosophie* (The Fundamental Principles of Philosophy).

By supporting the idea of an eternal universe, Politzer thought that science was on his side. However, very soon thereafter, the fact that he had alluded to by saying "if it is so, we must accept the existence of a Creator," that is, that the universe had a beginning, was proven. This proof came as a result of the "Big Bang" theory, perhaps the most important concept of twentieth-century astronomy.

The Big Bang theory was formulated after a series of discoveries. In 1929, the American astronomer Edwin Hubble (1889-1953) noticed that the galaxies were continually moving away from each other and that the universe was expanding. If the flow of time in an expanding universe were reversed, the whole universe must have come from a single point. While assessing the validity of Hubble's discovery, astronomers were faced with the fact that this single point was a "metaphysical" state of reality in which there was an infinite gravitational attraction with no mass. Matter and time came into being through the explosion of this mass-less point. In other words, the universe was created from nothing.



In their observations made in the 1960s, Arno Penzias and Robert Wilson detected radioactive remains of the explosion (cosmic background radiation). These observations were verified in the 1990s by the COBE (Cosmic Background Explorer) satellite.

Confronted with all of these facts, atheists have been squeezed into a corner.

An example of the atheists' reaction to the Big Bang theory is seen in a 1989 article by John Maddox, editor of *Nature*, one of the best-known materialist-scientific journals. In his article, entitled "Down with the Big Bang," Maddox wrote that the Big Bang is "philosophically unacceptable," because "creationists and those of similar persuasions … have ample justification in the doctrine of the Big Bang." He also predicted that it "is unlikely to survive the decade ahead."[2]

However, despite Maddox' hopes, the Big Bang theory continues to gain credence, and new discoveries continue to prove that the universe was created.

Thus, modern astronomy proves and states that time and matter were brought into being by an eternally powerful Creator, Who is independent of both of them. The eternal power that created the universe in which we live is God, the possessor of infinite might, knowledge, and wisdom.

Physics And Astronomy: The Collapse of The Idea of A Random Universe and The Discovery of The Anthropic Principle

A second atheist dogma rendered invalid by twentieth-century discoveries in astronomy is the idea of a random universe. The view that all matter in the universe, the heavenly bodies, and the laws that determine the relationships among them is no more

than the purposeless result of chance has been undermined dramatically.

For the first time since the 1970s, scientists have begun to recognize that the universe's physical balance is adjusted delicately in favor of human life. Advances in research have enabled scientists to discover that the universe's physical, chemical, and biological laws, as well as such basic forces as gravity and electro-magnetism and even the very structures of atoms and elements, are all ordered exactly as they have to be for human life. Western scientists have called this extraordinary design the "anthropic principle": Every aspect of the universe is designed with a view to human life.

We may summarize its basic characteristics as follows:

• The speed of the universe's first expansion (the force of the Big Bang explosion) was exactly the velocity that it had to be. According to scientists' calculations, if the expansion rate had differed from its actual value by more than one part in a billion billion, the universe either would have recollapsed before reaching its present size or splattered in every direction in a manner that it could never be reunited. In other words, even at the first moment of its existence there was a fine calculation of the accuracy of a billion billionth.

• The universe's four physical forces (i.e., gravitational force, weak nuclear force, strong nuclear force, and electromagnetic force) are all at the necessary levels for an ordered universe to emerge and for life to exist. Even the tiniest variations in these forces (e.g., one in 1039 or one in 1028; that is—crudely calculated—one in a billion billion billion billion), the universe either would be composed only of radiation or of hydrogen.

• Many other delicate adjustments make Earth ideal for human life: the size of the Sun, its distance from Earth, water's unique physical and chemical properties, the wavelength of the

sun's rays, the way that Earth's atmosphere contains the gases necessary for respiration, and Earth's magnetic field being ideally suited to human life. (For more information on this topic, see Harun Yahya's *The Creation of the Universe*, Al-Attique Publishers, 2001)

This delicate balance is among the most striking discoveries of modern astrophysics. Paul Davies, the well-known astronomer, writes in the last paragraph of his *The Cosmic Blueprint*:

> The impression of Design is overwhelming.[3]

In short, the idea of a random universe, perhaps atheism's most basic pillar, has been proved invalid. Scientists now openly speak of materialism's collapse.[4] God reveals the falsity of this idea in the Qur'an: **"We did not create heaven and Earth and everything between them to no purpose. That is the opinion of those who disbelieve…"** (Qur'an, 38: 27), and science confirmed that truth in the 1970s.

Quantum Physics and The Discovery of Divine Wisdom

One area of science that shatters the materialist myth and gives positive evidence for theism is quantum physics.

Quantum physics deals with matter's tiniest particles, also called the "sub-atomic realm." In school, everyone learns that matter is composed of atoms. Atoms are made up of a nucleus and several electrons spinning around it. One strange fact is that all of these particles take up only some 0.0001 percent of the atoms. In other words, an atom is something that is 99.9999 percent "empty."

Even more interestingly, further examination shows that the nuclei and electrons are made up of much smaller particles called

"quarks," which are not even particles in the physical sense; rather, they are simply energy. This discovery broke the classical distinction between matter and energy. It now appears that only energy exists in the material universe, and that matter is just "frozen energy."

There is a still more intriguing fact: Quarks, those packets of energy, act in such a way that they may be described as "conscious." Physicist Freeman Dyson, when accepting the Templeton Prize for Progress in Religion (2000), stated that:

> Atoms are weird stuff, behaving like active agents rather than inert substances. They make unpredictable choices between alternative possibilities according to the laws of quantum mechanics. It appears that mind, as manifested by the capacity to make choices, is to some extent inherent in every atom.[5]

In other words, there is information behind matter, information that precedes the material realm.

John Archibald Wheeler, professor of physics at Princeton University and recipient of the Einstein Award (2003), explained the same fact when he said that the "bit" (the binary digit) of information gives rise to the "it," the substance of matter.[6] According to Schroeder, this has a "profound meaning":

> The matter/energy relationships, the quantum wave functions, have profound meaning. Science may be approaching the realization that the entire universe is an expression of information, wisdom, an idea, just as atoms are tangible expressions of something as ethereal as energy.[7]

This wisdom is such an omniscient thing that it covers the whole universe:

> A single consciousness, a universal wisdom, pervades the universe. The discoveries of science, those that search the quantum nature of subatomic matter, have moved us to the brink of a startling realization: all existence is the expression of this wisdom. In

the laboratories we experience it as information that first physically articulated as energy and then condensed into the form of matter. Every particle, every being, from atom to human, appears to represent a level of information, of wisdom.[8]

This means that the material universe is not a purposeless and chaotic heap of atoms, as the atheist/materialist dogma assumes, but instead is a manifestation of a wisdom that existed before the universe and that has absolute sovereignty over everything that exists. In Schroeder's words, it is "as if a metaphysical substrate was impressed upon the physical."[9]

This discovery shatters the whole materialist myth and reveals that the visible material universe is just a shadow of a transcendent Absolute Being.

Quantum is really the point at which science and theology meet. The fact that the whole universe is pervaded by a wisdom was revealed in the Qur'an fourteen centuries ago. One verse reads:

Your god is God alone, there is no god but Him. He encompasses all things in His knowledge. (Qur'an, 20:98)

The Natural Sciences: The Collapse of Darwinism And The Victory of "Intelligent Design"

As stated earlier, one of the main supports for atheism's rise to its zenith in the nineteenth century was Darwin's theory of evolution. By asserting that the origin of human beings and all other living things lay in unconscious natural mechanisms, Darwinism gave atheists the scientific guise they had been seeking for centuries. That time's most passionate atheists adopted his theory, and such atheist thinkers as Karl Marx and Friedrich Engels made its elucidation the basis of their philosophy. The relation-

ship between Darwinism and atheism born at that point in time has continued until our own time.

But, at the same time, this core belief of atheism is the very one that has received the greatest blow from twentieth-century science. Discoveries in paleontology, biochemistry, anatomy, genetics, and other scientific fields have shattered the theory of evolution (See Harun Yahya's *Darwinism Refuted*). We have dealt with this fact in far more detail elsewhere. However, in short, we can say the following:

• **Paleontology:** Darwin's theory rests on the assumptions that all species come from a single common ancestor and that they diverged from one another over a long period of time by means of small gradual changes. Supposedly, the required proofs would be discovered in the fossil record or the petrified remains of living things. But fossil research conducted during the twentieth century presents a totally different picture, for no fossil of a single undoubted intermediate species, one that would substantiate this theory of gradual evolution among species, has been found. Moreover, every taxon (an animal or plant group having natural relations) appears suddenly in the fossil record, and no trace has ever been found of any previous ancestors. The phenomenon known as the Cambrian Explosion, which scientists classify as a period of time that occurred 540 to 490 million years ago, is especially interesting. In that early geological period, nearly all of the animal kingdom's phyla (major groups with significantly different body structures) appeared suddenly. The sudden emergence of many different categories of living things with totally different body structures and extremely complex organs and systems (e.g., mollusks, arthropods, echinoderms, and, as recently discovered, even vertebrates) rendered the theory of evolution invalid and proved creation, for as evolutionists also agree, a taxon's sudden emergence implies purposeful design, and this means creation.



The most important branch of science for shedding light on the origin of life on earth is paleontology, the study of fossils. Fossil beds, studied with great intensity for the last two hundred years, reveal a picture totally at odds with Darwin's theory. Species did not emerge through small cumulative changes, they appeared quite suddenly, and fully-formed.

• **Biological Observations:** Darwin elaborated on his theory by relying upon examples of how animal breeders produced different dog or horse varieties. He extrapolated the limited changes he observed to the whole natural world, and proposed that every living thing could have come from a common ancestor. But Darwin made this claim in the nineteenth century, when the level of scientific sophistication was low. In the twentieth century, things changed greatly. Decades of observation and experimentation on various animal species have shown that variation in living things has never gone beyond a certain genetic boundary. Darwin's assertions, like: "I can see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their habits, with larger and larger mouths, till a creature was produced as monstrous as a whale"[10] actually demonstrates his great ignorance. On the other hand, observations and experiments show that mutations defined by Neo-Darwinism as an evolutionary mechanism add no new genetic information to living creatures.

• **The Origin of Life:** Darwin spoke about a common ancestor, but never mentioned how this person came to be. His only conjecture was that the first cell could have formed as a result of random chemical reactions "in some small warm little pond."[11] But those evolutionary biochemists who sought to close this hole in Darwinism were frustrated by the fact that all of their observations and experiments showed that no living cell could arise within inanimate matter by means of random chemical reactions. Even the English atheist astronomer Fred Hoyle expressed that such a scenario "is comparable with the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein."[12]

• **Intelligent Design:** Scientists who study cells and their molecules, along with the cells' remarkable organization within the body, and the bodily organs' delicate order and plan are faced with proof that evolutionists strongly wish to reject: The world of living things is permeated by designs too complex to be found in any technological equipment. Intricate examples of design, including our eyes that are far superior to any camera, the wings of birds that have inspired flight technology, the complexly integrated system of the cells of living things, and the remarkable information stored in DNA have vitiated the theory of evolution, which regards living things as the product of blind chance.

By the end of the twentieth century, all of these facts had squeezed Darwinism into a corner. Today, in the United States and other Western countries, the theory of intelligent design is gaining ever-increasing acceptance among scientists. Those who defend it say that Darwinism has been a great error in the history of science, and that it came to be so by imposing materialist philosophy on the scientific paradigm. Scientific discoveries show that there is a design in living things, which proves creation. In short, science proves once more that God created all living things.

Psychology: The Collapse of Freudianism and The Acceptance of Faith

The representative of nineteenth-century atheism in psychology was the Austrian psychiatrist Sigmund Freud (1856-1939). Freud's greatest assault was against religion. In his *The Future of an Illusion*, originally published in 1927, Freud proposed that religious faith was a kind of mental illness (neurosis) that would disappear completely as humanity progressed. Due to the primitive scientific conditions of the time, his theory was proposed without either the requisite research and investigation or any scholarly literature or possibility of comparison. Therefore, its claims were extremely deficient.

After Freud, psychology developed on an atheist foundation. Moreover, the founders of other schools of psychology were passionate atheists. A 1972 poll among the members of the American Psychological Association revealed that only 1.1 percent of psychologists in the country had any religious beliefs.[13]

But most psychologists who fell into this great deception were undone by their own psychological investigations. The basic suppositions of Freudianism were shown to have almost no scientific support. Moreover, religion was shown not to be a mental illness, as Freud and some other psychological theorists declared, but rather a basic element of mental health.

Sigmund Freud



As Glynn says, "modern psychology at the close of the twentieth century seems to be reacquainting itself with religion,"[14] and "a purely secular

view of human mental life has been shown to fail not just at the theoretical, but also at the practical, level."[15]

In other words, psychology also has routed atheism.

Medicine: The Discovery of How "Hearts Find Peace"

Another branch of science affected by the collapse of atheist suppositions was medicine.

In comprehensive research on the relationship between religious belief and physical health, Dr. Herbert Benson of the Harvard Medical School came up with some interesting results. Although he has no religious faith, Benson concluded that faith in God and worship had a far more positive effect on human health than could be observed in anything else. Benson concludes that he has "found that faith quiets the mind like no other form of belief."[16]

Why is there such a special relation among faith, the human spirit, and the body? Benson, a secular researcher, stated that the human mind and body are "wired for God."[17]

This fact, which the medical world is slowly beginning to notice, is a secret revealed in the Qur'an:

Only in the remembrance of God can the heart find peace. (Qur'an, 13:28)

The reason why those who believe in God, pray to Him and trust in Him are physically and mentally healthier than others is that they behave in harmony with their nature. Philosophical systems opposed to human nature always bring pain, sorrow, anxiety, and depression in their wake.

The basic source of religious people's peace is that they act in order to gain God's approval. In other words, this peace is the natural result of listening to the voice of one's conscience. People

who live the morality of religion simply "to be more at peace" or "to be healthier" cannot live according to the morality of religion; those who act with this intention cannot find peace in its true sense. God well knows what people store in their hearts and what they reveal. Peace of mind comes only by being sincere and attempting to gain God's approval. God commands:

> **So set your face firmly toward the [true] religion, as a pure natural believer, God's natural pattern on which He made mankind. There is no changing God's creation. That is the true religion—but most people do not know it. (Qur'an, 30:30)**

In light of these discoveries, modern medicine is starting to become aware of this truth. As Patrick Glynn says, "contemporary medicine is clearly moving in the direction of acknowledging dimensions of healing beyond the purely material."[18]

Society: The Fall of Communism, Fascism, and The Hippie Dream

The collapse of atheism did not occur only in astrophysics, biology, psychology, and medicine; it also happened in politics and social morality.

The collapse of communism may be considered one of the most important examples of this. Communism may be considered the most important political result of nineteenth-century atheism. The founders of this ideology, Marx, Engels, Vladimir Lenin (1870-1924), Leon Trotsky (1879-1940), or Mao Zedong (1893-1976), all adopted atheism as a basic principle. A primary goal of all communist regimes was to produce atheistic societies and destroy religious belief. Stalin's Soviet Union, Mao's Communist China, Kampuchea (Cambodia), Albania, and some Eastern bloc countries applied immense pressure on Muslims and other religious people, sometimes to the point of committing

mass murder.

Yet, amazingly, at the end of the 1980s, this bloody atheist system collapsed. When we examine the reasons for this dramatic fall, we see that what collapsed was actually atheism. Patrick Glynn writes:

> To be sure, secular historians would say that the greatest mistake of Communism was to attempt to defy the laws of economics. But other laws, too, came into play … Moreover, as historians penetrate the circumstances of the Communist collapse, it is becoming clearer that the Soviet elite was itself in the throes of an atheistic "crisis of faith." Having lived under an atheistic ideology—one that consisted of lies and that was based on a "Big Lie"— the Soviet system suffered a radical demoralization, in every sense of that term. People, including the ruling elite, lost all sense of morality and all sense of hope.[19]

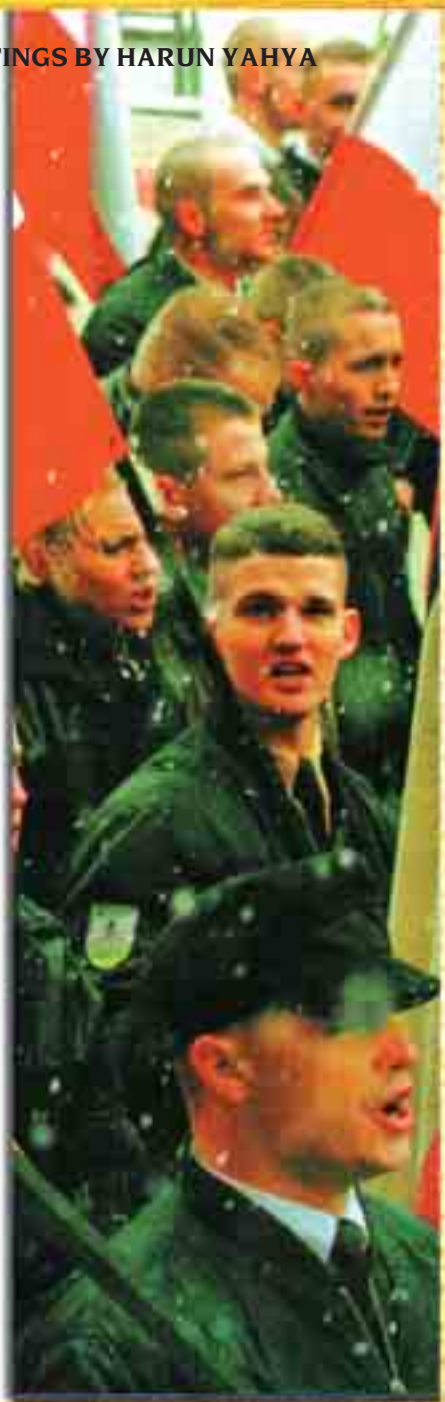
The twentieth century documented not only the fall of communism, but also that of fascism, another fruit of nineteenth-century anti-religious philosophy. Fascism is the outcome of a philosophy that may be called a mixture of atheism and paganism, and is intensely hostile to theist religions. Friedrich Nietzsche (1844-1900), who may be called the father of fascism, extolled the morality of barbarous idolatrous societies, attacked Christianity and other monotheistic religions, and even called himself the "Anti-Christ." His disciple, Martin Heidegger (1889-1976), was an avid Nazi supporter, and the ideas of these two atheist thinkers gave impetus to the terrifying savagery of Nazi Germany. The Second World War, which caused the death of 55 million people, is another example of the calamity that such atheist ideologies as fascism and communism have brought upon humanity.

At this point, we must recall Social Darwinism, another atheist ideology that helped cause both world wars. In his *Europe Since*

1870, Harvard history professor James Joll states that behind each of the two world wars lay the philosophical views of Social Darwinist European leaders who believed in the myth that war was a biological necessity and that nations developed through conflict.[20]

Another social consequence of atheism appeared in Western democracies. In the present day, there is a tendency to regard the West as the "Christian world." However, since the nineteenth century, a quickly growing atheist culture has held sway with Christian culture, and today there is a conflict between them in what we call Western civilization. And this atheist element was the true cause of Western imperialism, moral degeneration, despotism, and other negative manifestations.

Glynn notes that attempts to turn America into an atheist country also have harmed society. The fact that the sexual revolution, for example, that



spread during the 1960s and 1970s caused immense social damage in terms of traditional moral values is accepted even by secular historians.[21]

The hippie movement was a demonstration of this social damage. A world without religion actually brought them to an unhappy end. The hippy leaders of the 1960s either killed themselves or died from drug-induced comas in the early 1970s. Many other young hippies shared a similar fate.

Members of the same generation who turned to violence found themselves on the receiving end of violence. The 1968 generation, which turned its back on God and religion and imagined they could find salvation in such concepts as revolution or selfish Epicureanism, ruined both themselves and their own societies.

The Movement Toward Religious Morality

The facts given above clearly show that atheism is undergoing an inevitable collapse. In other words, humanity is—and will be—turning toward God, and not only in the scientific and political communities. From prominent statesmen to movie stars and pop artists, those who influence opinion in the West are far more religious than they used to be. Many people have seen the truth and come to believe in God after having lived for years as atheists.

Interestingly, the developments contributing to this result also began in the second half of the 1970s. The anthropic principle first appeared in the 1970s, and scientific criticism of Darwinism started to be loudly voiced at the same time. The turning point against Freud's atheist dogma was M. Scott Peck's *The Road Less Traveled*. For this reason, Glynn, in the 1997 edition of his book, writes that "over the past twenty years, a significant body of evidence has emerged, shattering the foundations of the long-domi-

nant modern secular worldview."[22]

Surely, the fact that the atheist worldview has been shaken means that another worldview is rising, which is belief in God. Since the end of the 1970s (or, from the beginning of the fourteenth century according to the Muslim calendar), the world has seen a rise in religious values. Like other social processes, because this develops over a long period of time instead of all at once, a majority of people may not notice it. However, those who evaluate the development a little more carefully see that the world is at a major turning point in the realm of ideas.

Conclusion

We are living at an important time. Atheism, which people have tried for hundreds of years to portray as the "way of reason and science," is proving to be mere irrationality and ignorance. Materialist philosophy, which sought to use science for its own ends, has been defeated by science. A world rescuing itself from atheism will turn to God and religion. But, to what religion will it turn? With God's permission, that religion will be Islam.

The time is fast approaching when many people who are living in ignorance with no knowledge of religious morality will be graced by faith in the impending post-atheist world.

Notes:

1 Patrick Glynn, *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World* , Prima Publishing, California, 1997, pp.19-20

2 John Maddox, "Down with the Big Bang", *Nature*, vol. 340, 1989, p. 378

3 Paul Davies, *The Cosmic Blueprint*, London: Penguin Books, 1987, p. 203

4 Paul Davies and John Gribbin, *The Matter Myth, Simon & Schuster*, New York, 1992, p. 10

5 As quoted in Gerald Schroeder, *The Hidden Face of God*, Touchstone, New York, 2001, p. 7

6 Gerald Schroeder, *The Hidden Face of God*, Touchstone, New York, 2001, p. 8

7 *Ibid*., p. 28

8 *Ibid*., p. xi

9 *Ibid*., p. 48

10 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184

11 Charles Darwin, *Life and Letter of Charles Darwin*, vol. II, From Charles Darwin to J. Do Hooker, March 29, 1863

12 "Hoyle on Evolution", *Nature*, vol. 294, November 12, 1981, p. 105

13 Edwin R. Wallace IV, "Psychiatry and Religion: A Dialogue", in Joseph H. Smith and Susan A. Handelman, eds., *Psychoanalysis andReligion*, John Hopkins University Press, Baltimore, 1990, p. 1005

14 Patrick Glynn, *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World* , Prima Publishing, California, 1997, p.69

15 *Ibid*., p.78

16 Herbert Benson, Mark Stark, *Timeless Healing*, Simon & Schuste, New York, 1996, p. 203

17 *Ibid*., p.193

18 Patrick Glynn, *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World* , Prima Publishing, California, 1997, p.94

19 *Ibid*., p.161-162

20 James Joll, *Europe Since 1870: An International History*, Penguin Books, Middlesex, 1990, p.102-103

21 Patrick Glynn, *God: The Evidence, The Reconciliation of Faith and Reason in a Postsecular World* , Prima Publishing, California, 1997, p.163

22 *Ibid*., p.2

The True History Of The 21st Century

The 20th century was one of the most important in the history of mankind. As it drew to an end, advances in the scientific and technological fields inevitably gave rise to questions as to the shape of the century to follow.

At the end of the 1980s, the disappearance of a bi-polar world led to attitudes to the likely course of history. That position was known as "the new world order." In a short time, it was placed on a number of theoretical foundations.

One of the new period's most important theoreticians, Francis Fukuyama, claimed that liberal capitalist values were the highest which mankind could attain. In his article "The End of History" that sparked off a whole debate, he suggested that political systems and concepts of living were coming to resemble one another in all parts of the world. In his view, the defining characteristic of ideologies had disappeared, and the world was falling into a competition based on economics. That was not the first time such a claim had been made, of course. Even before Fukuyama, the thesis that history developed by means of competition and conflict had been suggested in the framework of a deterministic and Darwinist concept of history.

Fukuyama's Claim of the End of History

According to the new thesis, mankind was about to reach the happiest point in its history. In an article in the *Wall Street Journal* after the Sept. 11 attacks, Francis Fukuyama adopted a Darwinist model of the social sciences, and described the future of humanity in these words:

> But the way in which I used the word history was different: it referred to the progress over the centuries toward modernity, characterised by institutions like democracy and capitalism. My observation, made in 1989 on the eve of the collapse of communism, was that this evolutionary process did seem to be bringing ever larger parts of the world toward modernity. And if we looked beyond liberal democracy and markets, there was nothing else towards which we could expect to evolve; hence the end of history.[1]

Those who adopted a deterministic belief and claimed that mankind had finally come to the end of its road were taken by surprise by the instability and wars in Europe, the Middle East and elsewhere in the world. The Middle East, the Balkans, the Caucasus and parts of Africa, regions that had lived by Qur'anic morality up to the 20th century and hosted very different cultures and ethnic structures, were submerged in chaos.

Following these developments, a number of theoreticians, led by Professor Samuel P. Huntington from Princeton University, generally put forward an opposing view and claimed that the next years would see a clash of civilisations. According to these theoreticians, cultural differences between civilizations would give rise to ideological conflict, and that these would polarize and accelerate, becoming actual conflicts.

Samuel Huntington had put forward his thesis in a 23-page article in 1993, called "The Clash of Civilizations." It received a



Samuel Huntington

mixed reception when first proposed. Recent developments and statements by some Western statesmen have again livened up the debate on the thesis.

As the world entered a new age, ideologues such as Huntington, like Fukuyama, suggested that ideologies had lost their defining characteristics and that there had been a return to the times when civilizations sought their inspiration from religion. According to Huntington's ideas, the conflict between civilizations would grow. In the next century, the world would turn into a place of conflict. Huntington expected the greatest conflict to be between the Western and Islamic civilizations.

The Solution Revealed in the Qur'an to the Conflict Between Civilizations View

In the Qur'an, mankind is promised peace and well-being, not conflict. Allah says that even people of different religions need to come together and display tolerance:

> **Say, "O People of the Book! Let us rally to a common formula to be binding on both us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." (Qur'an, 3:64)**

That truth alone is enough to invalidate Huntington's expectation of a clash between civilizations. In order for there to be con-

flicts, both parties need to have an aggressive and hostile mindset, whereas Islam is tolerant of and reconciliatory to other civilizations.

The reasons for the tragedies experienced in the 20th century are mainly the ideas put forward in the 19th. Ever since the earliest times, ideologies which denied creation and claimed that matter was all there was then drew strength from Darwin's theory of evolution and began to spread ever wider. These twisted ideologies suddenly became a philosophy of life for whole societies.

The implementation of materialist ideologies in society led to the prevailing of a view in which only material things were seen as of any importance, by raising generations that oppressed the weak, despised family values, knew nothing of brotherhood or peace, were far removed from such spiritual values as love, sacrifice and respect, had no ethical values and took no pleasure in art or science. As a result of the ideas imposed on society in the light of the materialist mentality, it was intended to create communities that denied the existence of Allah and believed they had no responsibilities to anyone. The way the 20th century has gone down in history as a time of wars, disasters and strife is the result of that materialist mentality.

We have left the 20th century behind us. We are now in the 21st century, a new age. People have now seen that in the 20th century materialist philosophy, by whatever name it may have been known, brought nothing but destruction with it, and they are now turning to Allah. This turning to religion and spiritual values, particularly in the later part of the century, has rapidly embraced the whole world.

These developments are all signs that the time of the promise that the morality of Islam, that Allah has chosen for His servants, will soon come to prevail on the Earth. As can be seen from many verses in the Qur'an, Allah has given the glad tidings that the

morality of the Qur'an will come to prevail, by means of the people He has chosen. Allah makes the following promise in the Qur'an:

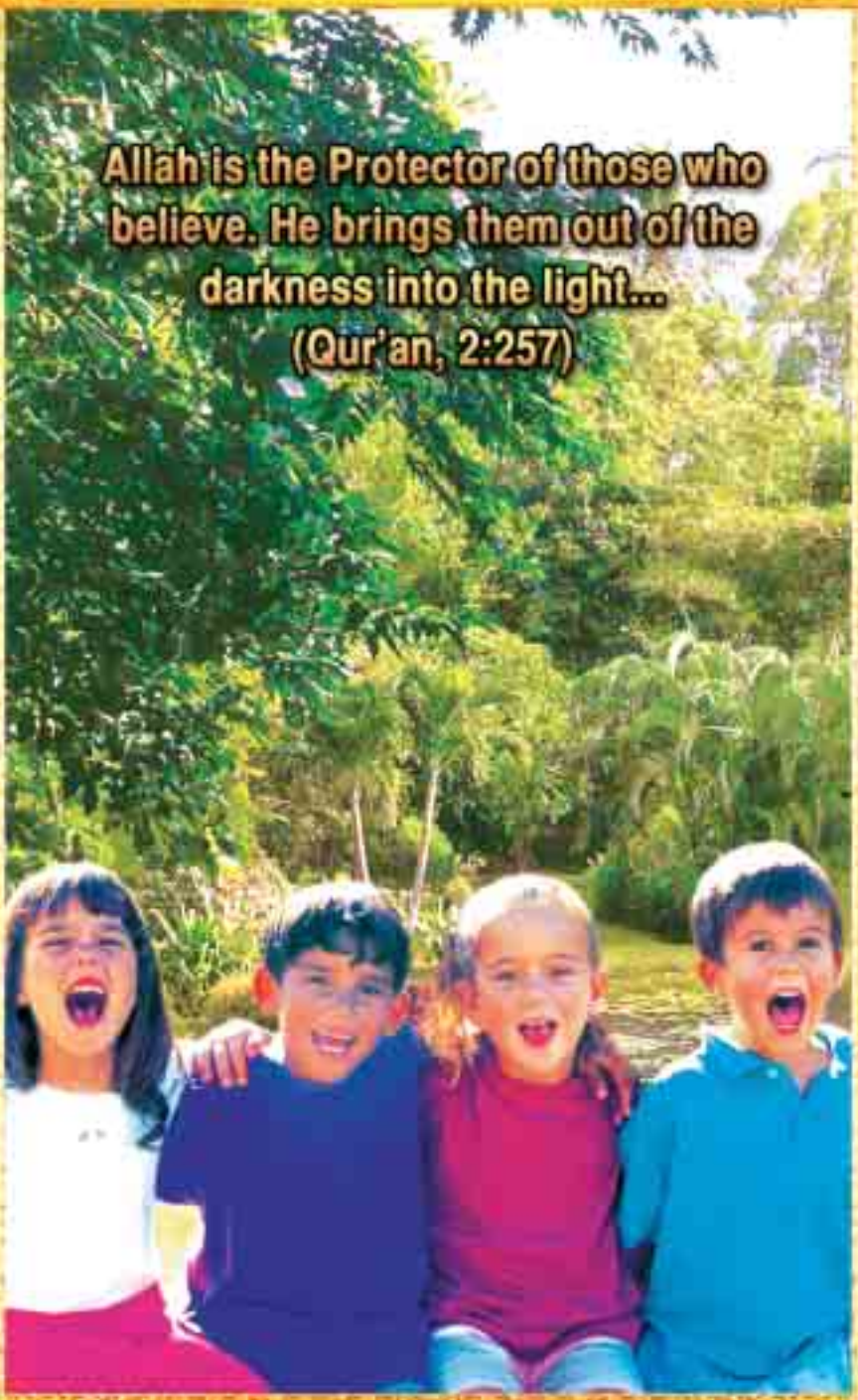
> **Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. They worship Me, not associating anything with Me. Any who disbelieve after that, such people are deviators. (Qur'an, 24:55)**

No matter how much those who come up with theories about the future of the world might appear to differ from one another, they all have one point in common: that is pessimism. The events they evaluate from a materialist perspective prevent them from being optimistic. Even more important, they neglect to take into account that Allah always wants good and pleasant things for those who believe in Him.

Note:

1 *The Wall Street Journal*, October 12, 2001




Allah is the Protector of those who
believe. He brings them out of the
darkness into the light...
(Qur'an, 2:257)

Communism In Ambush

Among the leading scientists advocating the theory of evolution during the 20th century were a considerable number of Marxists. Stephen Jay Gould, the foremost of them, is, after Darwin, perhaps the most quoted name in the USA associated with "the theory of evolution." However, there exists another ideology he is committed to along with Darwinism: Marxism.

In his view, Darwinism and Marxism are two sides of the same coin. In 1992, when the whole world believed "communism has been abolished once and for all," Gould said, following his return from a visit to Russia, "Yes, the Russian reality does discredit a specific Marxist economics, but Marx has been proven right about the validity of the larger model of punctuational change."[1] That is, according to Gould, Marxism is still alive.

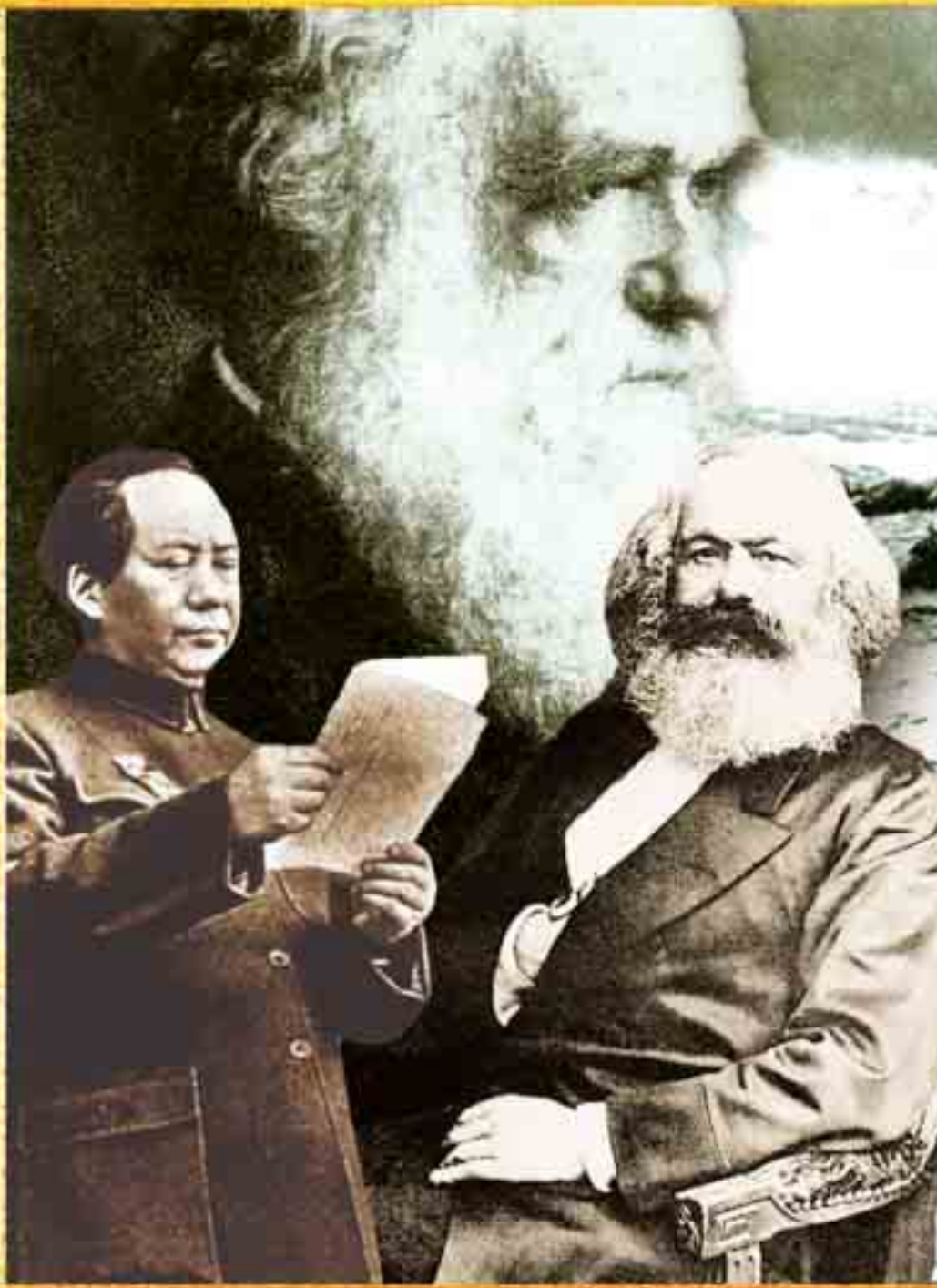
Scientists such as Alexander Oparin and J. B. S. Haldane, who produced the most important works on the theory of evolution in the first half of the 20th century, are all strong advocates of Marxism. In our day, evolutionists in the West, such as John Maynard Smith and Richard Lewontin also support Marxism.

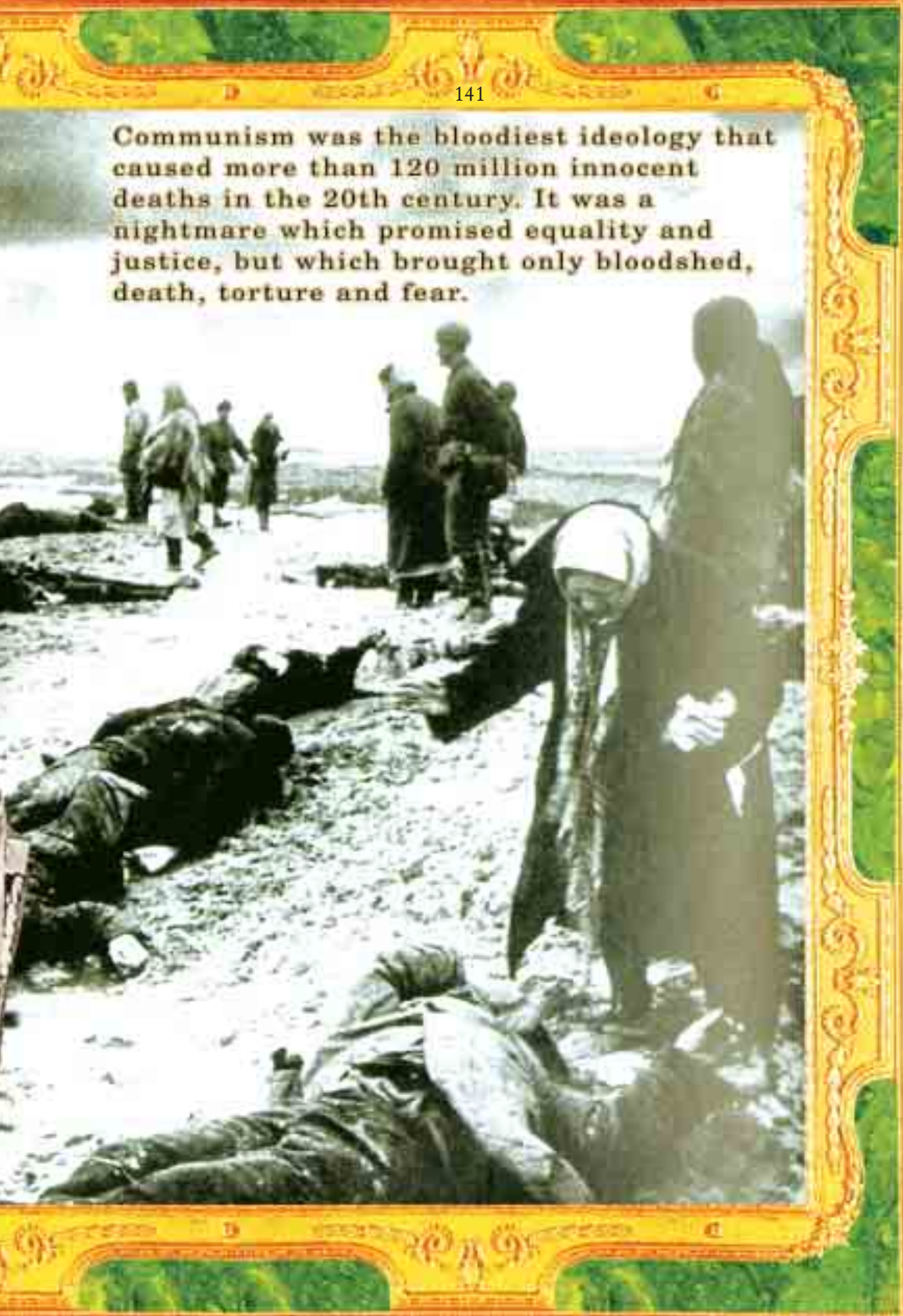
According to them, Darwinism and Marxism mean very much the same thing. Both theories depend upon a common

philosophical premise: dialectical materialism. While Marx applied dialectical materialism to history, Darwin applied it to nature. The collapse of the Soviet Union and the Eastern Bloc, the event which is interpreted as "The abolition of Communism" by the world, was, according to these scientists, nothing more than a mere "collapse of a flawed interpretation of Marxism." A Marxist understanding of politics will exist so long as dialectical materialism exists.

Today, things have taken a much different course: According to Marx, a society needs to go through particular phases. It should first experience capitalism, then proceed to socialism and ultimately to communism. However, Russia and other communist regimes of the 20th century have experienced a leap from agrarian society to socialism, leaving out the intermediate capitalist stage, which is the reason for the failure of these regimes, according to Marxists. By their recent embrace of capitalism, these countries have become ripe for the "capitalist stage" foreseen by Marx. This would lay the ground for the ultimate arrival of an even stronger and permanent socialist regime. This interpretation is the one adopted by those who still have faith in Marxism in our day.

Consequently, those who think communism has been relegated to the trash heaps of history with the collapse of the Soviet Union and the Eastern Bloc, and thus is no longer a threat to world peace, are on the wrong tack. Communism is the political theory of dialectical materialism, and it will exist as long as dialectical materialism exists. If a philosophy persists in a society, then it only remains for the "appropriate ground to appear" for this philosophy to become politically effective. If dialectical materialism exists forcefully and extensively, then communism, which is its political dimension, may well become an effective power when appropriate conditions arise. The fact





Communism was the bloodiest ideology that caused more than 120 million innocent deaths in the 20th century. It was a nightmare which promised equality and justice, but which brought only bloodshed, death, torture and fear.

Communism has pushed people, societies and nations into terrible crises, conflicts and wars, and inflicted horrendous disasters on the world. It bears a significant part of the responsibility for much of the suffering and crises that mankind is still experiencing.



remains that today, communists hold considerable power, even in European countries. Communist parties in France and Italy are still powerful; they are all doing well at the ballot box. In the former Eastern Bloc countries, on the other hand, there still exist the former communist cadres commanding socialist parties, and they are increasing their share of the vote. An international economic crisis may well open the way to these socialist parties, pushing the countries in question to communist-ruled regimes.

Russia: One Step Forward, Two Steps Back!

The situation in Russia is even more striking. By the collapse of the Soviet Union in 1991, the regime has been steered towards fascism rather than democracy. Yeltsin, who raised strong objections to the Duma (The Russian Parliament) when he was in power, had a fascist personality and management style. Today, his legacy is kept alive by his successor, Putin.

After 1991, almost no changes occurred in the Russian political regime and culture. The main change, however, was in the economy and social structure. A "savage capitalism," similar to the one experienced in England during the 19th century, holds sway over Russia today. The weakening of the central authority of the state gave rise to the stepping in of the mafia, which forms a sort of "feudal structure" in the country. That is to say, the current structure of Russia, from the Marxist perspective, is a structure of "pre-communism." This is how communists, who enjoy high shares of the vote in Russia, and, what is more, who are influential in the state mechanism, evaluate the current situation in Russia. A potential international crisis, which might well shake the credibility of liberal economy and democracy,

can any time easily change this communist theory into reality and establish another communist regime in Russia.

In fact, another stealthy tactic of communism emerges here: Communists, in their own way, make arrangements to put the disrupted historical sequence of events (the transition from capitalism to communism) right. For this reason, they delivered the Russian people into the hands of the Mafia and set the stage for classical capitalism to flourish. This system, devised to impoverish the Russian people, compelled the public to say, "There is no other way out than communism."

On the other hand, communism continues to exist in secret. The cadres of today are the legacy of former communists. These people, deeply imbued with Marx's dialectic materialism, have never abandoned their dreams for the communist cause. Being true communists, they are implementing and advocating capitalism at present.

Behind the scenes, however, communism is actually in power in Russia. In the hands of the ardent communist cadre, the capitalist lifestyle becomes a tool to impoverish the public and make conditions wretched for them. Meanwhile, a policy of the instilling of irreligiousness and immorality is kept alive. Such tactics and inspirations ensure moral deprivation and a society distant to the existence of God, which make people more liable to embrace communism.

The power held by Russian communists, who still march with posters of Stalin or Lenin in their hands, must not be belittled or ignored. Communists see the collapse of the USSR in 1991 as a temporary withdrawal on the way to their ultimate aim, as foreseen by Lenin in his book *One Step Forward, Two Steps Back* (1904). In this book, Lenin presents his views as follows:

One step forward, two steps back... It happens in the lives of

individuals, and it happens in the history of nations and in the development of parties. It would be the most criminal cowardice to doubt even for a moment the inevitable and complete triumph of the principles of revolutionary Social-Democracy, of proletarian organisation and Party discipline.[2]

Russia's Communist leader Stalin, widely regarded as the bloodiest dictator in the history of the world, took over the fields of the peasants in the name of the policy of collectivization which was intended to do away with private property. All the Russian villagers' crops were collected by armed officials. As a result there was a terrible famine. Millions of women, children, and the elderly who could find nothing to eat ended their lives writhing in hunger. The death toll in the Caucasus alone was 1 million.



Conclusion

In our day, communism has put the "one step forward, two steps back" tactic into practice and has taken a step backwards. For this reason, communists carry out their activities in various countries under the guise of different names, spreading the message that communism is no longer a threat to the world. Nonetheless, the concept of "fight" inherent in dialectical materialism, under all conditions, turns communism into an endless "source of bloodshed" for all humanity. No matter under which guise or label it is presented, it can bring nothing but cruelty and misery to mankind, since it considers dialectical struggle as an inherent law of history.

The measure which should be taken against this danger is to "dry up the marsh," in which it thrives. Trying to squash individual mosquitoes, that is, the advocates of communism, one by one would be quite inadequate to the task of drying up the entire marsh. As long as the marsh remains, mosquitoes will keep on proliferating.

Which method will ensure a complete removal of the problem?

Darwin's theory of evolution is the common basis upon which Marxists, Marxist-Leninists, Maoists and advocates of other versions of communism—and even of fascism—rest. This theory, in the words of Marx, is "the basis of all natural sciences" from the perspective of communism. From the point of view of materialist teaching, Engels considered Darwin equivalent to Marx.

Without Darwinism, there exists no communism. Consequently, the only true antidote against communism, which cost more than 100 million lives in the 20th century, and which is still stealthily trying to get organised and build up strength, is the

ideological and scientific refutation of Darwinism. When it is revealed that Darwinism is a collapsed theory in terms of science, that living things did not come into existence by evolution but were flawlessly created by God, then neither Marx, nor Lenin, nor Mao and nor any militants, who shed blood or prepare to do so from the inspiration they receive from the posters of those leaders which hang on their walls, will remain in the world.

The removal of the deceit of Darwinism will bring about the end of "source of bloodshed" such as communism while making people turn to God, our true Creator and Lord, and live by the morals revealed by Him.

Notes:

1 Daniel C. Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life*, Touchstone, New York, 1996, p. 309

2 Vladimir Lenin, *One Step Forward, Two Steps Back, Collected Works*, Volume 19, pp. 218-227, translated by Abraham Fineberg and Naomi Jochel





Crusaders, Templars And Freemasonry

Freemasonry was officially established and recognized in England in the 18th century but actually, the roots of the organization reach back to the Crusades in the 12th century. At the focal point of this old story is an order of crusaders called the Knights of the Temple or the Templars, for short.

No matter how much many people may believe that the Crusades were a product of Christian faith, they were basically wars undertaken for material gain. In a period when Europe was experiencing great poverty and misery, the comfort and wealth of the East, especially of the Muslim Middle East, attracted Europeans. This motivation took on a religious appearance decorated with the symbols of Christianity but actually the idea of the Crusades was born out of a desire for worldly gain. This was the reason for the sudden change among Christians from their former pacifist policies in earlier periods of their history to a tendency towards military aggression.

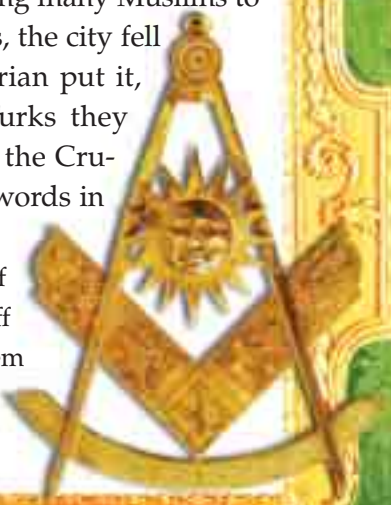
The initiator of the Crusades was Pope Urban II. He summoned the Council of Clermont in 1095 in which the former Christian doctrine of pacifism was changed. A holy war was announced that was to wrest the holy lands from the hands of the

Muslims. Afterwards, a huge army of Crusaders was formed composed both of professional soldiers and tens of thousands of ordinary people.

Historians think that this venture of Urban II was prompted by his desire to eclipse the candidacy of a rival for the papacy. European kings, princes, aristocrats and others greeted the Pope's call with excitement but their intentions were basically worldly. "The French knights wanted more land. Italian merchants hoped to expand trade in Middle Eastern ports... Large numbers of poor people joined the expeditions simply to escape the hardships of their normal lives."[1] Along the way, this greedy mass killed many Muslims and even Jews just hoping to find gold and jewels. The crusaders even cut open the stomachs of those they had killed to find gold and precious stones that the victims may have swallowed before they died. The material greed of the crusaders was so great that they did not hesitate to sack the Christian city of Constantinople (Istanbul) in the 6th Crusade during which they stripped off the gold leaf from the Christian frescoes in Hagia Sophia.

So, this band called Crusaders reached Jerusalem in 1099 after burning and looting many places and putting many Muslims to the sword. After a long siege of five weeks, the city fell and the Crusaders entered. As one historian put it, "They killed all the Saracens and the Turks they found... whether male of female.[2] One of the Crusaders, Raymund of Aguiles, wrote these words in praise of this savagery:

> Wonderful sights were to be seen. Some of our men (and this was more merciful) cut off the heads of their enemies; others shot them with arrows, so that they fell from the towers; others tortured them longer by casting



them into the flames. Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted ... in the Temple and porch of Solomon, men rode in blood up to their knees and bridle reins.[3]



The Crusaders reached Jerusalem in 1099 after burning and looting many places and putting many Muslims to the sword.

According to the same historical source, the number of Muslims pitilessly slaughtered was 40,000.[4] The crusaders made Jerusalem their capital and founded a Latin Kingdom stretching from the borders of Palestine to Antioch.

Later, the crusaders began a struggle to hold their position in the Middle East. In order to sustain the state they had founded, they had to organize it. To do this, they established military orders, which had never existed before. Members of these orders came from Europe to Palestine and lived in a kind of monastery where they received military training to fight against Muslims.

One of these orders was different from the others. It underwent a change that would influence the course of history. This order was the Templars.

From the Templars to Freemasonry

The Templars, or, their full name, The Poor Fellow-Soldiers of Christ and the Temple of Solomon, was formed in 1118, that is 20

years after the crusaders took Jerusalem. The founders of the order were two Frenchmen, Hugh de Payens and Godfrey de St. Omer. At first there were 9 members but the order steadily grew. The reason that they called themselves after the temple of Solomon was that the place they chose as a base was the temple mount where this ruined temple had been located. At the same time, this place was where the Al-Aqsa Mosque stood.

The Templars had called themselves "poor soldiers", but within a short time they became wealthy. Christian pilgrims coming from Europe to Palestine were completely under the control of this order which became very rich on the money collected from the pilgrims. In addition, for the first time they set up a cheque-bond system similar to that of a bank. According to the BBC commentators, Michael Baigent and Richard Leigh, they established a kind of Medieval capitalism and led the way to modern banking by their management of interest.[5]

The Templars were the ones mainly responsible for the crusaders' attacks against and murder of Muslims. For this reason, the great Islamic commander Saladin, who defeated the crusaders' army in 1187 in the Battle of Hattin and afterwards rescued Jerusalem, put the Templars to death for the murders they had committed even though he had pardoned a large number of Christians. Although they lost Jerusalem and suffered heavy losses, the Templars continued to exist. And despite the continual diminution of the Christian presence in Palestine, they increased their power in Europe and, first in France, and then on other countries, they became a state within a state.

There is no doubt that this political power made European monarchs uncomfortable. But there was another aspect of the Templars that also made the clergy uneasy: the order had gradually broken its ties with Christian faith and while in Jerusalem, they adopted a number of strange mystical doctrines. There were

also rumors that they were organizing strange rites to express these doctrines.

Finally, in 1307, the French king Philip the Fair and Pope Clement V jointly decided to arrest the members of the order. Some of them managed to escape but most of them were caught. Afterwards, a long period of interrogation and trial began and many of them admitted that they were actually heretical, that they had rejected the Christian faith and insulted Jesus in their masses. Finally, the leaders of the Templars who were called "grand masters", beginning with the most important of them, Jacques de Molay, were executed in 1314 by the order of the Church and the King. The majority of them were put into prison, the order dispersed and officially disappeared. But although the order "officially" ceased to exist, it did not mean that it had actually disappeared. During the main arrest in 1307, some Templars escaped and managed to cover their tracks. According to a thesis based on various historical documentation, a significant number of these escaped Templars took refuge in the single kingdom in Europe that did not recognize the authority of the Catholic Church in the 14th century—Scotland. There they reorganized under the protection of the Scottish king, Robert the Bruce. A while later, they found a good method of camouflage to allow them to continue their existence: they infiltrated the oldest guild in the medieval British Isles—the wall builders' lodge.[6]

The wall builders' lodge changed its name at the beginning of the modern era and called itself the "Masonic lodge". (The dictionary defines the term "mason" as a master wall builder.) The Scottish Rite is the oldest branch of Masonry and goes back to the beginning of the 14th century to those Templars who took refuge in Scotland. And the names given to the highest degrees in Scottish Rite are titles that were given to knights in the order of Templars centuries earlier. It is still the same today.

In short, the Templars did not disappear and their philosophy, beliefs and rituals still continue under the roof of Freemasonry. This thesis has many historical proofs and is accepted today by a large number of Western historians whether they are Freemasons or not.

The thesis that the roots of Freemasonry go back to the Templars is often pointed out in magazines published by Turkish Masonry for its own members. On this topic the Freemasons are very open. One of these magazines is called *Mimar Sinan* which describes the relationship between the Order of Templars and Masonry in these words:

> In 1312, when the French king, under pressure from the Church, closed the Order of Templars and gave their possessions to the Knights of St. John, the activities of the Templars ceased. The great majority of the Templars took refuge in Masonic lodges that were operating in Europe at that time… Scottish Masons, who inherited the Templars' heritage, gave it back to France many years later and established there the basis of the rite known as the Scottish Rite.[7]

Again, the *Mimar Sinan* magazine gives much information about the relationship between the Templars and Freemasonry. In an article entitled "Templars and Freemasons", it says that "the rituals for the initiation ceremony of the Order of Templars are similar to those of present-day Masonry."[8] According to the same article, "just as in Masonry, the members of the Order of Templars called each other 'brother'."[9] Towards the end of the article we read,

> The Order of Templars and the Masonic organization have influenced each other to a noticeable extent. Even the rituals of the corporations are so similar as to have been copied from the Templars… To summarize, as we said at the beginning of this essay, we can say that the starting point of Masonry's royal art and initiatic-esoteric line was the Templars and its end point is Freemasonry.[10]

The Impact of the Crusade

Philosophy to Our Day

It is clear that the roots of Masonry stretch back to the Order of Templars and the Masons have adopted the philosophy of this order, which was established by the Crusaders. While considering the impact of Crusaders to our day, we need to remember this point and the far-reaching influences of Masonry on the world. The aims of Masonry are explained by one of the most well-known Turkish Freemasons Selami Isindag in his book *Masonluktan Esinlenmeler* (Masonic Inspirations):

> According to Freemasonry, it is necessary to rid people of a character inspired by metaphysical divine sources, and instead establish a character based on the love of man, which is free from relativity. In its basic ethical principles, Masonry considers the inclinations of man, his needs, satisfactions, the laws and order of social life, consciousness (conscience), freedom of speech and thought and finally, the entire plan of nature, and therefore aims to establish and develop values centered around man in all societies.[11]

This is the final purpose of Masonry: to eradicate religion and to establish a humanist and godless world where the concept of "man" will be held sacred; where people will deny God Who created them, and take themselves as "idols".

For this reason, it is essential to protect the society from this disaster by shattering the godless suggestions of Masonry and thus save the faith of people. What we have to do is tell people about the existence of God and the values of religion by supporting them with the facts revealed by science. When Muslims undertake this responsibility, by the will of God, this verse will come true: **"Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away!"** (Qur'an, 21:18)

When this is realized, the representatives of the evil will "vanish clean away" and the 21st century will be the age of Islamic val-

ues rather than the evil's alliance as they presume.

Notes:

1 *World Book Encyclopedia*, "Crusades", Contributor: Donald E. Queller, Ph.D., Prof. of History, Univ. of Illinois, Urbana-Champaign, World Book Inc., 1998

2 *Geste Francorum, or the Deeds of the Franks and the Other Pilgrims to Jerusalem*, translated by Rosalind Hill, London, 1962, p. 91

3 August C. Krey, *The First Crusade: The Accounts of Eye-Witnesses and Participants*, Princeton & London, 1921, p. 261

4 *Ibid*., p. 262

5 Michael Baigent, Richard Leigh, *The Temple and the Lodge*, London, Corgi Books, 1990, p. 78-81.

6 For more detail about this thesis on freemasonry, please see John J. Robinson, *Born in Blood: The Lost Secrets of Freemasonry*, New York, M. Evans & Company, 1989

7 Ender Arkun, "Masonlarin Dusunce Evrimine Katkisina Kısa Bir Bakis" (A Quick Look at the Intellectual Evolution of Masons), *Mimar Sinan*, 1990, No. 77, p. 68

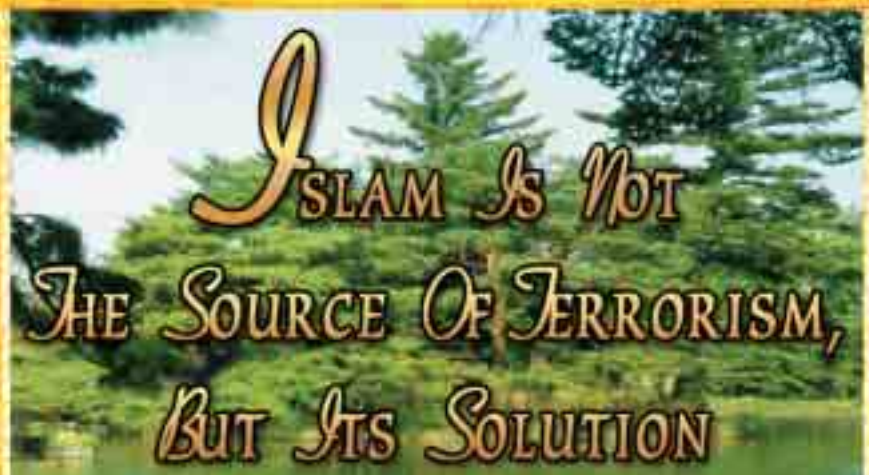
8 Teoman Biyikoglu, "Tampliyeler ve Hurmasonlar" (Templars and Freemasons), *Mimar Sinan*, 1997, No. 106, p. 11

9 *Ibid*., p. 9

10 *Ibid*., p. 19

11 Dr. Selami Isindag, Sezerman Kardes IV, *Masonluktan Esinlenmeler* (Masonic Inspirations), Istanbul 1977, p. 62





Islam Is Not The Source Of Terrorism, But Its Solution

During the last two decades in particular, the concept of "Islamic terror" has been often discussed. In the wake of the September 11 terrorist attacks on targets in New York and Washington which caused the death of tens of thousands of innocent civilians, this concept has once again returned to the top of the international agenda.

As Muslims, we completely condemn these attacks and offer our condolences to the American people.

In this article, we will explain that Islam is by no means the source of this violence and that violence has no place in Islam.

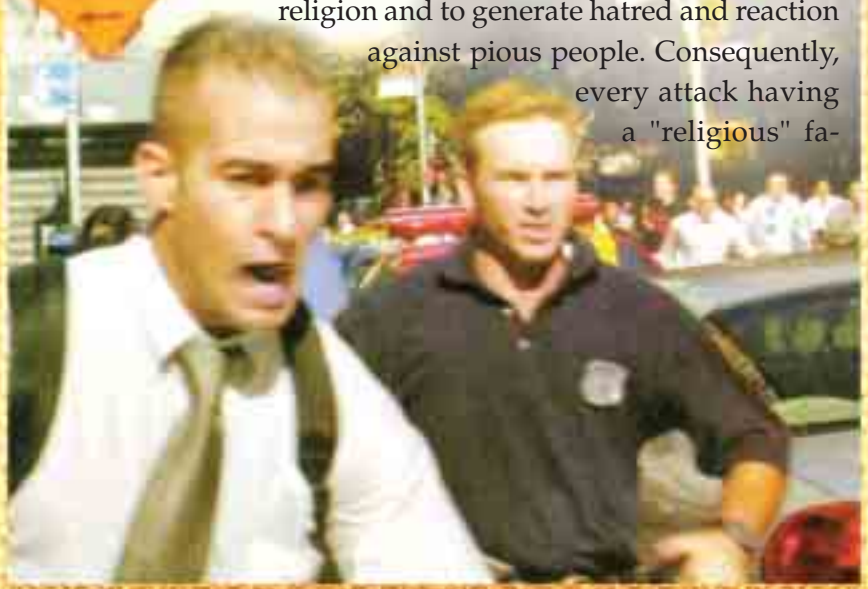
One point that should be stressed at the outset is that the identities of the perpetrators of the acts of terrorism which targeted the United States are not yet determined. There is a chance that these horrible attackers are linked to quite different centres. It may well be a communist organisation harbouring rage and hatred against American values, a fascist organisation opposing federal administration or a secret faction in another state. Even though the hijackers have Muslim identities, the questions regarding by whom and for what purposes these people were used will remain to be a mystery.

The fact remains however, that even if the terrorists have Muslim identities, the terror they perpetrated cannot be labelled "Islamic terror", just as it would not be called "Jewish terror" if the perpetrators were Jews or "Christian terror" if they were Christians.

That is because, as we will examine in the following pages, murdering innocent people in the name of religion is unacceptable. We need to keep in mind that, among those who were killed in Washington or New York, there were people who loved Jesus (Christians), Prophet Moses (Jews) and Muslims. Unless forgiven by God, murdering innocent people is a great sin that brings torment in Hell.

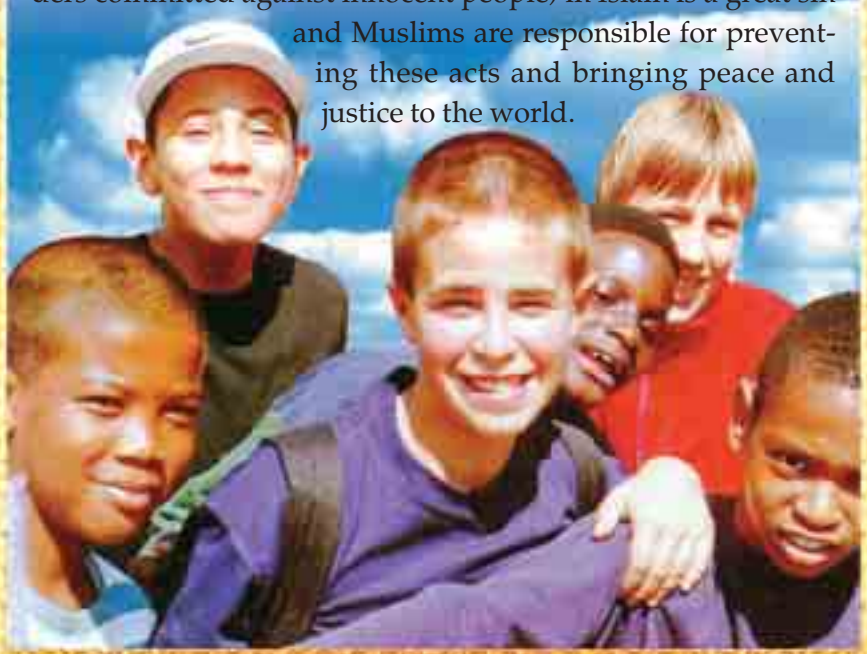
Thus, a religious person who has fear of God can never commit such an act.

The aggressors can commit such violence only with the intention of attacking religion itself. It may well be that they carried out this violence to present religion as evil in the eyes of people, to divorce people from religion and to generate hatred and reaction against pious people. Consequently, every attack having a "religious" fa-



cade on American citizens or other innocent people is actually an attack made against religion.

Religion commands love, mercy and peace. Terror, on the other hand, is the opposite of religion; it is cruel, merciless and it demands bloodshed and misery. This being the case, while looking for the perpetrators of a terrorist act, its origins should be sought in disbelief rather than in religion. People with a fascist, communist, racist or materialist outlook on life should be suspected as potential perpetrators. The name or the identity of the triggerman is not important. If he can kill innocent people without blinking an eye, then he is a disbeliever, not a believer. He is a murderer with no fear of God, whose main ambition is to shed blood and to give harm. For this reason, "Islamic terror" is quite an erroneous concept which contradicts Islam's message. That is because, the religion of Islam can by no means concur with terror. On the contrary, "terror" (i.e. murders committed against innocent people) in Islam is a great sin and Muslims are responsible for preventing these acts and bringing peace and justice to the world.

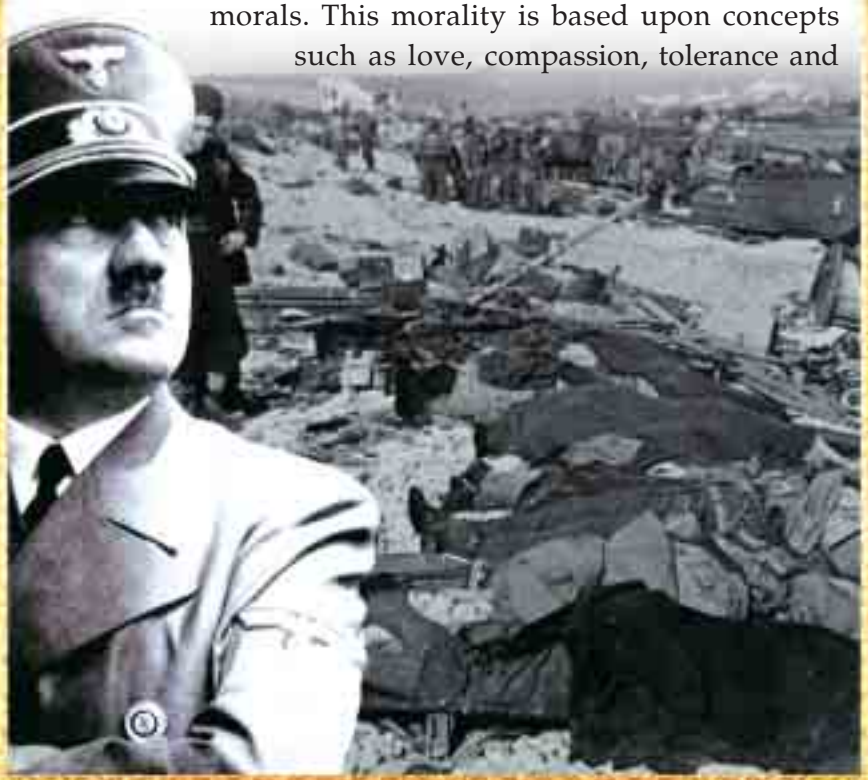


The Values of The Qur'an Demand Goodness, Justice And Peace

Terror, in its broadest sense, is violence committed against non-military targets for political purposes. To put it in another way, the targets of terror are entirely innocent civilians whose only crime is, in the eyes of terrorists, to represent "the other side".

Terror means subjecting innocent people to violence, which is an act bereft of any moral justification. This, as in the case of murders committed by Hitler or Stalin, is a crime committed against "mankind".

The Qur'an is a Book revealed to people as a guide to the true path and in this Book, God commands man to adopt good morals. This morality is based upon concepts such as love, compassion, tolerance and



mercy. God calls all people to Islamic morals through which compassion, mercy, peace and tolerance can be experienced all over the world.

You who believe! Enter absolutely into peace [Islam]. Do not follow in the footsteps of Satan. He is an outright enemy to you. (Surat al-Baqara: 168)

The values of the Qur'an hold a Muslim responsible for treating all people, whether Muslim or non-Muslim, kindly and justly, protecting the needy and the innocent and preventing the "dissemination of mischief". Mischief comprises all forms of anarchy and terror that remove security, comfort and peace. As God says in a verse, **"God does not love mischief makers".** (Surat al-Qasas: 77)

Murdering a person for no reason is one of the most obvious examples of mischief. God repeats in the Qur'an a command He formerly revealed to Jews in the Old Testament thus:

So We decreed for the tribe of Israel that if someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind. And if anyone gives life to another person, it is as if he had given life to all mankind. Our Messengers came to them with Clear Signs but even after that many of them committed outrages in the earth. (Surat al-Ma'ida: 32)

As the verse suggests, a person who kills even a single man, "unless it is in retaliation for someone else or for causing corruption in the earth", commits a crime as if he had murdered all mankind on earth.

This being the case, it is obvious what great sins are the murders, massacres and, attacks, popularly known as "suicide attacks", committed by terrorists are. God informs us how this cruel face of terrorism will be punished in the hereafter in the following verse:

There are only grounds against those who wrong people and act as tyrants in the earth without any right to do so. Such people will have a painful punishment. (Surat ash-Shura: 42)

All these reveal that organising acts of terror against innocent people is utterly against Islam and it is unlikely that any Muslim could ever commit such crime. On the contrary, Muslims are responsible for stopping these people, removing "mischief on earth" and bringing peace and security to all people all over the world. Being a Muslim cannot be reconciled with terror. Just the contrary, it is the solution and prevention of terror.

This being the case, how did the popular term "Islamic terror" emerge?

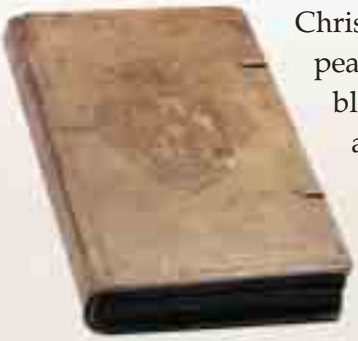
What has been examined so far reveals that it is not possible to talk about an "Islamic" terror. Indeed, a closer look at the characteristics of the perpetrators explicitly reveals that this terror is not a religious but a social phenomenon.

Crusaders: Barbarians Who Trampled Their Own Religion

The true message of a religion or another system of belief can be at times exposed to distortion by its pseudo-adherents. The Crusaders, who constitute a dark episode of Christian history, set a good example of this.

Crusaders were European Christians who undertook the expeditions at the end of the 11th century to recover the Holy Land (the area around Palestine) from the Muslims. They set out with a so-called religious goal, yet they laid waste each acre of land they entered with fear and violence. They subjected civilians to mass executions and plundered many villages and towns.

Their conquest of Jerusalem, where Muslims, Jews and



The Bible

Christians lived under Islamic rule in peace, became the scene of immense bloodshed. They violently killed all Muslims and Jews by striking their necks. The Crusaders' barbarism was so excessive that, during the Fourth Crusade, they plundered Istanbul, also a Christian city, and stole the golden objects from the churches.

No doubt, all this barbarism was utterly against Christian political doctrine. That is because, Christianity, in the words of the Bible, is a "message of love". In the Gospel according to Matthew, it is said that Jesus said "Love your enemies and pray for those who persecute you" to his followers (Matthew, 5/44) In the Gospel according to Luke, it is said that Jesus said "If someone strikes you on one cheek, turn to him the other also." (Luke, 6/29) No doubt, in no part of the Gospels, is there reference to the legitimacy of violence; murdering innocent people, on the other hand, is unimaginable. You can find the concept of "murdering the innocent" in the Bible; yet, only in the cruel Jewish King Herod's attempt to kill Jesus while he was a baby.

While Christianity is a religion based on love that accommodates no violence, how did Christian Crusaders carry out the most violent acts of history? The major reason for this is that, Crusaders were mainly made up of ignorant people who could better be defined as "rabble". These masses, who knew almost nothing about their religion, who had never read or even seen the Bible once in their lifetime, and who were therefore completely unaware of the moral values of the Bible, were led into barbarism under the conditioning of Crusaders' slogans which

presented this violence as "God's Will".

It is worth mentioning that in that period, Eastern Christians—the people of Byzantium, for instance—who were culturally far ahead of Western Christians, espoused more humane values. Both before and after the Crusaders' conquests, Orthodox Christians managed to live together with Muslims. According to Terry Johns, the BBC commentator, with the withdrawal of the Crusaders from Middle East, "civilized life started again and members of the three monotheistic faith returned to peaceful coexistence."[1] The example of the Crusaders is indicative of a general phenomenon: The more the adherents of an ideology are uncivilised, intellectually underdeveloped and "ignorant", the more likely they are to resort to violence. This also holds true for ideologies that have nothing to do with religion. All communist movements around the world are prone to violence. Yet the most savage and bloodthirsty of them was the Red Khmers in Cambodia. That is because they were the most ignorant.

Just as ignorant people may take a violence-ridden opinion to the point of insanity, so they may confuse violence with an opinion against violence (or to religion). The Islamic world also experienced such cases.

The Bedouin Character In The Qur'an

In the period of our Prophet, there existed two basic social structures in Arabia. City-dwellers and Bedouins (Desert Arabs). A sophisticated culture prevailed in Arab towns. Commercial relations linked the towns to the outer world, which contributed to the formation of "good manners" among Arabs dwelling in cities. They had refined aesthetic values, enjoyed

literature and, especially poetry. Desert Arabs, on the other hand, were the nomad tribes living in the desert who had a very crude culture. Utterly unaware of arts and literature, they developed an unrefined character.

Islam was born and developed among the inhabitants of Mecca, the most important city of the peninsula. However, as Islam spread to the peninsula, all tribes in Arabia embraced it. Among these tribes were also Desert Arabs, who were somehow problematic: Their poor intellectual and cultural background prevented them from grasping the profundity and noble spirit of Islam. Of this God states the following in a verse:

> **The desert arabs are more obdurate in disbelief and hypocrisy and more likely not to know the limits which God has sent down to His Messenger. God is All-Knowing, All-Wise. (Surat at-Tawba: 97)**

The Desert Arabs, that is, social groups who were "obdurate in disbelief and hypocrisy" and prone to disobey God's commands, became a part of the Islamic world in the Prophet's time. However, in latter periods, they became a source of trouble for the Islamic world. The sect called "Kharijis" that emerged among Bedouins was an example. The most distinctive trait of this perverse sect (which was called "Kharijis" the rebels because they greatly deviated from Sunni practises), was their extremely vulgar, wild and fanatical nature. The "Kharijis", who had no comprehension whatsoever of the essence of Islam or of the virtues and the values of the Qur'an, waged war against all other Muslims and based this war on a few Qur'anic verses about which they made distorted interpretations. Furthermore, they carried out "acts of terrorism". Ali, who was one of the closest companions of the Prophet and was described as the "gate of the city of knowledge", was assassinated by a Kharijite.

In latter periods, "Hashashis", another brutal organisation, emerged; this was a "terrorist organisation" made up of ignorant and fanatical militants bereft of a profound understanding of the essence of Islam and thus who could be readily influenced by simple slogans and promises.

In other words, just as the Crusaders distorted and misinterpreted Christianity as a teaching of brutality, some perverted groups emerging in the Islamic world misinterpreted Islam and resorted to brutality. What is common to this sect and the Crusaders was their "Bedouin" nature. That is, they were ignorant, unrefined, uncultivated, vulgar, and isolated people. The violence they resorted resulted from this social structure, rather than the religion to which they claimed to adhere.

The Actual Source Of Terrorism: The Third World Fanaticism

These examples from history are enlightening for a better understanding of the phenomenon, the so-called "Islamic terror", which is nowadays on the top of the international agenda. That is because those who emerge and carry out acts of terrorism in the name of Islam or those who back such acts—these people, no doubt, represent a minority in the world of Islam—stem from this "character peculiar to Bedouins", not from Islam. Failing to understand the essence of Islam, they try to make Islam, essentially a religion of peace and justice, a tool of barbarism, which is simply an outcome of their social and cultural structure. The origin of this barbarism, which may well be called the "Third World Fanaticism", is the benighted initiatives of people who are devoid of love for humans.

It is a fact that, for the last few centuries, Muslims in all corners of the Islamic world, are being subjected to violence by

Western forces and their affiliates. The colonialist European states, local oppressive regimes or colonialists backed by the West (Israel, for instance) caused great suffering for Muslims at large. However, for Muslims, this is a situation that has to be approached and responded to from a purely Qur'anic stance.

In no part of the Qur'an does God command believers to "respond to violence with violence". On the contrary, God commands Muslims to "respond to evil with goodness":

> **A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend. (Surat al-Fussilat: 34)**

It is no doubt a legitimate right of Muslims to react against this cruelty. However, these reactions should never turn into a blind hatred, an unjust enmity. God warns about this in the following verse:

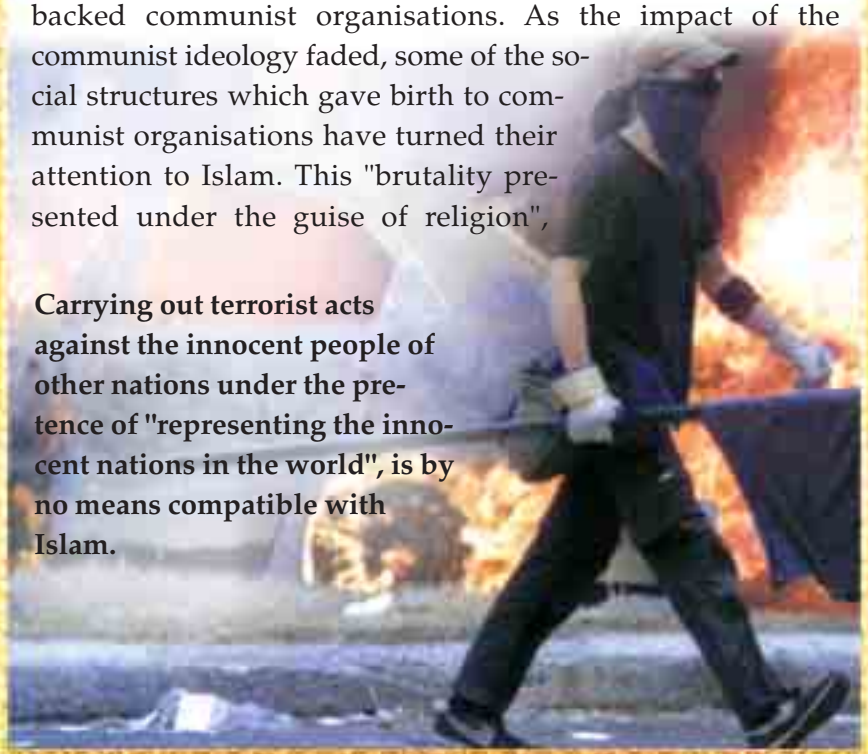
> **... Do not let hatred for a people who debar you from the Masjid al-Haram incite you into going beyond the limits. Help each other to goodness and heedfulness. Do not help each other to wrongdoing and enmity. Heed God (alone)... (Surat al-Ma'ida: 2)**

Consequently, carrying out terrorist acts against the innocent people of other nations under the pretence of "representing the innocent nations in the world", is by no means compatible with Islam.

Another point that deserves a special mention here is that all Western nations cannot be held responsible for the aforementioned violence and oppression against Muslims. Actually, the materialist, irreligious philosophies and ideologies that prevailed in the 19th century are responsible for these dismal acts. European colonialism did not originate from Christianity. On the contrary, anti-religious movements opposing the values

of Christianity led the way to colonialism. At the roots of the greatest brutalities of the 19th century lies the Social Darwinist ideology. In the Western world today, there are still cruel, mischievous and opposing factors as well as a culture dominated by peaceful and just elements that have its roots in Christianity. As a matter of fact, the main disagreement is not between the West and Islam. Contrary to the general opinion, it is between the devout people of the West and of the Muslim world on the one hand, and the people opposing religion (materialists, atheists, Darwinists etc.) on the other.

Another indication that Third World Fanaticism has nothing to do with Islam is that, until recently, this fanaticism has been identified with communist ideology. As is known, similar anti-West acts of terror were carried out in 1960s and 70s by USSR-backed communist organisations. As the impact of the communist ideology faded, some of the social structures which gave birth to communist organisations have turned their attention to Islam. This "brutality presented under the guise of religion",



Carrying out terrorist acts against the innocent people of other nations under the pretence of "representing the innocent nations in the world", is by no means compatible with Islam.

which is formulated by the incorporation of some Islamic concepts and symbols into the former communist literature are entirely against the moral values constituting the essence of Islam.

A last remark about this issue is that Islam is not peculiar to a particular nation or geography. Contrary to the dominant Western perception, Islam is not an "Eastern culture". Islam is the last religion revealed to mankind as a guide to the true path that recommends itself to all humanity. Muslims are responsible for communicating the true religion they believe in to all people of all nations and cultures and making them feel closer to Islam.

Consequently, there is a unique solution for people and groups who, in the name of Islam, resort to terror, form oppressive regimes and turn this world into a dreadful place instead of beautifying it: revealing the true Islam and communicating it so that the masses can understand and live by it.

Recommendations To The Western World

Today, the Western world is concerned about the organisations that use terror under the guise of Islam and this concern is not misplaced. It is obvious that those carrying out terror and their supporters should be punished according to international judicial criteria. However, a more important point to consider is the long-term strategies that have to be pursued for viable solutions to these problems.

The assessments above reveal that terror has no place in Islam and that it is a crime committed against humanity. They further show the inherently contradictory nature of the concept of "Islamic terror". This provides us with an important vantage point:

Islam Is Not The Source Of Terrorism, But Its Solution

1) The Western world, especially the United States, will surely take the most dissuasive measures to cope with terror and it has the right to do that. However, it has to state explicitly that this is not a war waged against Islam and Muslims but, on the contrary, a measure serving the best interests of Islam. The "Clash of civilisations", the dangerous scenario envisioned in the 90's should be at all costs prevented.

2) Support should be provided for the spread of "True Islam", which is a religion of love, friendship, peace and brotherhood, and for its true understanding by Islamic societies. The solution for radical factions in Islamic countries should not be "compulsory secularisation". On the contrary, such a policy will incite more reaction from the masses. The solution is the dissemination of true Islam and the appearance of a Muslim role-



model who embraces Qur'anic values such as human rights, democracy, freedom, good morals, science and aesthetics, and who offers happiness and bliss to humanity.

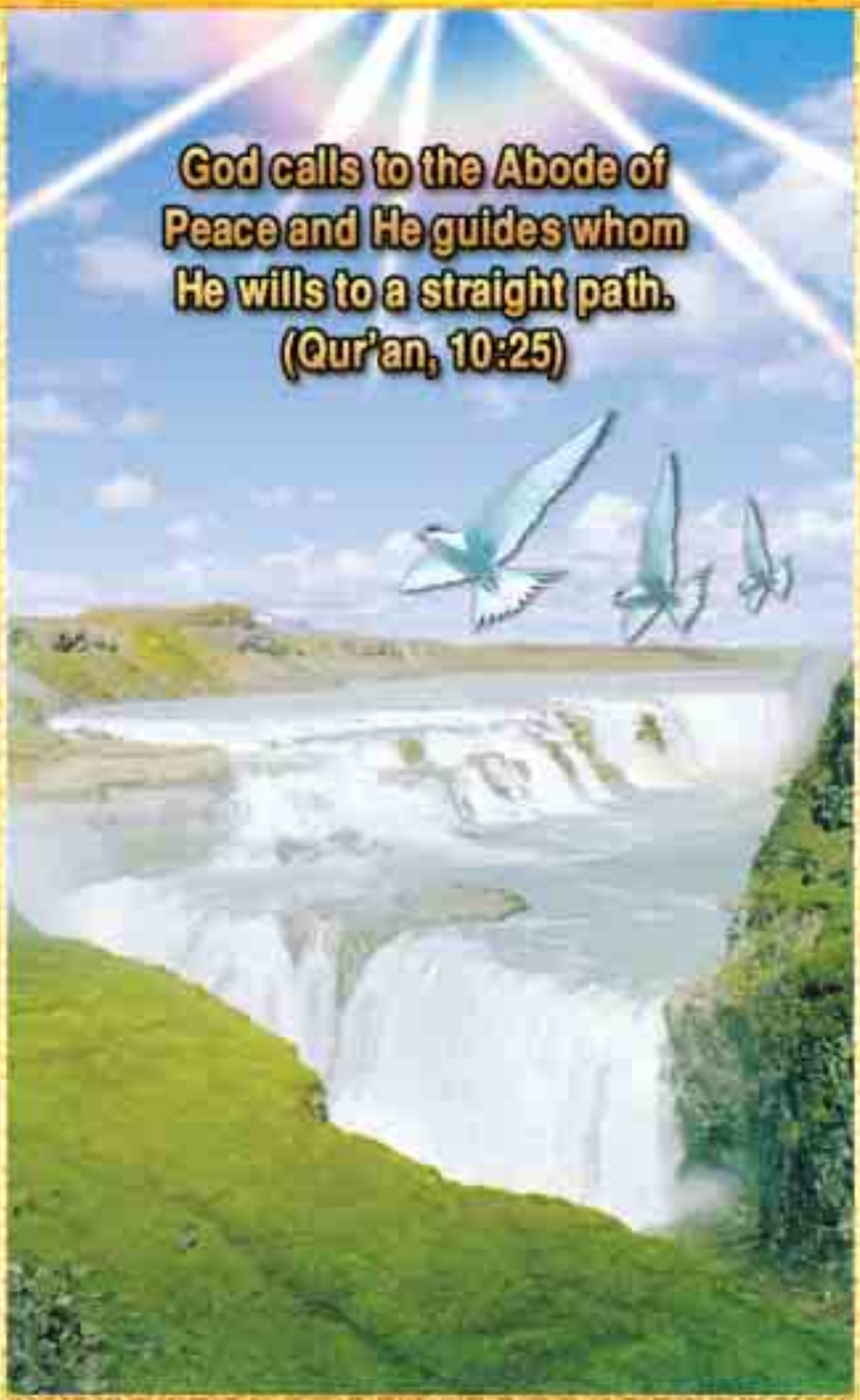
3) The source of terrorism is ignorance and bigotry and the solution to terrorism is education. To the circles who feel sympathy with terror, it should be said that terror is utterly against Islam, that terror only does harm to Islam, Muslims and to humanity at large. Besides, these people have to be provided with education in order to be purified of this barbarism. The United States' support to such an education policy will yield very positive results.

Our hope is that these measures will help to the world get rid of terrorism and all other bigoted, brutal, barbarous structures. With its Christian-dominated population, the United States, that defines itself as "a country under God's protection", is in fact a real friend of the Muslims. In the Qur'an, God draws attention to this fact and informs us that Christians are those who are **"most affectionate to those who believe"**. (Surat al-Ma'ida: 82)

In history, some ignorant people (for instance, Crusaders) failed to understand this fact and caused conflicts between these two religions. To prevent the repetition of this scenario, true Christians and Muslims need to come together and co-operate.

Note:

1 Alan Ereira, David Wallace, *Crusades: Terry Johns Tell the Dramatic Story of Battle for Holy Land*, BBC World Wide Ltd., 1995.


God calls to the Abode of
Peace and He guides whom
He wills to a straight path.
(Qur'an, 10:25)

Darwinism Is The Ideological Basis Of Satanism

Satanism is a perverted ideology that makes violence and savagery a ritual in its creed. Satanists, who describe themselves as such, make deeds of inhumanity and brutality into acts of worship.

When the word Satanism is mentioned most people think merely of its widespread psychological influence on young people, and regard it as a kind of insignificant mystical movement. Also, due to the influence of the media, they may think of Satanists as performing strange rituals, much unlike what ordinary and well-balanced people would otherwise do. It is true that Satanists are part of a culture of violence and perform strange and horrible rites, yet, what most people fail to see is that Satanism is a materialist and atheist ideology that supports violence and which dates back to the 1800s. Furthermore, the ideology has a large number of followers throughout the world.

The fundamental principle of Satanism is that it rejects all religious values, takes the Devil as its deity, and claims that hell is a kind of salvation. According to the belief of Satanism, people have no responsibilities, apart from that of following their own desires. If his desires lead a person to anger, hatred, re-

venge, deceit, theft, the harming others or even murder, then that is acceptable.

One of the most common ways Satanists use to describe themselves, in their books, magazines and publications, as well as their websites, is to regard man as a "kind of developed animal," and to maintain that "only the fittest can survive." This is the most important piece of evidence to corroborate that Darwinism lies at the very root of the Satanists' beliefs. In fact, many Satanists do not hesitate to admit the fact. In *A Description of Satanism*, a Satanist writer describes the ideology in these terms:

> … First of all, Humans are social animals... all people and animals share a common source in mere biology. Satanism is the belief that Humans are nothing more than higher animals—we have no special place in creation other than being lucky to have evolved and survived…[1]

It is clear from the preceding that Satanism regards Darwin's theory, that human beings evolved from animals, as the source of its own ideological "awareness." The introduction to an interview with Anton LaVey, the founder of Satanism, carried in the music journal *MF Magazine*, describes the relationship between Satanism and Darwinism:

> In the late 1960s, Anton LaVey brought forth an easily understandable doctrine of social Darwinism, and strong positive thinking (magic) to the growing mass of individuals sick of both hippieism and the stagnant morals of Christianity.[2]

The way Satanism shares so many parallels with Social Darwinism, which regards Western society as superior to others, has led to cooperation between it and a number of other racist and chauvinistic movements, especially fascism. One can find many individuals who believed in Satanism among the ranks of Hitler's National Socialists and Mussolini's Blackshirts.

Anton LaVey makes this reference to that collaboration:

> It's an unholy alliance. Many different types of such people have made contact with us in the past. The anti-Christian strength of National Socialist Germany is part of the appeal to Satanists—the drama, the lighting, the choreography with which they moved millions of people.[3]

Darwinism is the primary ground shared between these tendencies and Satanism. Social Darwinism, which lies at the heart of all these deviant ideologies, is defended by Satanists as follows:

> The principle of the survival of the strong is advocated on all levels of society, from allowing an individual to stand or fall, to even letting those nations that cannot handle themselves take



> the consequences of this inability… There would be a concomitant reduction in the world's population as the weak are allowed to experience the consequences of social Darwinism. Thus has nature always acted to cleanse and strengthen her children… We embrace reality and do not try to transform it into some utopia that is contrary to the very fabric of existence.[4]

Another expression of the Satanists' attachment to Social Darwinism is their fierce support for the theory of eugenics, itself the product of fascism. The theory of eugenics maintained that the sick and the crippled ought to be eliminated from society, and the number of healthy individuals increased through breeding. The theory was most prominently implemented in



Nazi Germany. According to the theory of eugenics, in the same way that healthy animal stock is bred by mating healthy species, by this way a race of humans also be improved. Those elements obstructing such improvement (the sick, crippled, mentally handicapped etc.) need to be eradicated. When this line of thinking was adopted in Nazi Germany, tens of thousands of people with genetic and mental diseases were slaughtered ruthlessly.

Satanism is also in favor of the same terrible mercilessness. Their own publications reveal their view on eugenics:

> Satanists also seek to enhance the laws of nature by concentrating on fostering the practice of eugenics… It is the practice of encouraging people of talent and ability to reproduce, to enrich the gene pool from which our species can grow. This was



commonly practiced throughout the world… Until the genetic code is cracked and we can choose the character of our offspring at will, Satanists seek to mate the best with the best.[5]

We need to bear in mind the Satanists' own views when considering the threat posed by it. When Satanists are asked how many of them there are, they claim to have large numbers of followers, because there are many people who actually live by the tenets of Satanism without being aware of the fact. In a way, that is actually the case. Many people, consciously or unconsciously, share the views of the Satanists. That is because, refusing to listen to the voice of one's conscience, or to live by proper morality, therefore following one's own desires, is the same as obeying the commands of the Devil. When one considers all the destruction caused by Satanists up to the present day, it is quite clear in what a terrible state a society consisting of such people is going to end up to be.

The claim that man is a species of animal, on which Satanism is founded, is utter nonsense. Mankind did not come into being as the result of blind chance. The Creator of mankind, and of the order and splendor of the entire universe, is the infinitely powerful, superior and All-Wise God, Who has no weaknesses of any kind. He created man with the ability to think and reason, to distinguish between right and wrong, and also with a responsibility towards our Creator. Just as each individual's ego directs him towards evil, so his conscience protects him from it, and commands him to turn away from it. It is man's duty to listen to the voice of his conscience, not of his ego and adopt the kind of morality that is pleasing to God. That morality will not only allow the individual concerned, and the society in which he lives, to enjoy a peaceful and secure existence, but will also, by the will of God, lead to the sublimest reward in the hereafter.

One important fact that must not be lost sight of is that the life Satan offers, which he dresses up to appear so very attractive, is mere deception. Satan may make all kinds of promises about the possibilities of the life of this world, and may try to turn people away form the true path, yet, it must not be forgotten that the road he beckons man to follow will only lead to ultimate destruction for those who take it. That is because Satan and his followers have already been defeated. As God explains in a verse:

> **... What they call on is an arrogant Satan whom God has cursed. He said, "I will take a certain fixed proportion of Your servants. I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change God's creation." Anyone who takes the Satan as his protector in place of God has clearly lost everything. (Surat an-Nisa', 117-119)**

Notes:

1 Vexen Crabtree, "A Description of Satanism," http://simon.crabtree.com/satanism/modern.html

2 "The Doctor Is In," Shane & Amy Bugbee, http:www.churchofsatan.com/Pages/MFInterview.html

3 Vexen Crabtree," A Description of Satanism," http://simon.crabtree.com/satanism/modern.html

4 Magister Peter Gilmore, "Satanism the Feared Religion," http://www.churchofsatan.com/Pages/Feared.html

5 Magister Peter Gilmore, "Satanism the Feared Religion," http://www.churchofsatan.com/Pages/Feared.html

China's Deception On Terrorism

The terrorist attacks on the United States on September 11, 2001, brought with them a new strategic order that would change many balances in the world. The United States began a global war against international terrorism, which sees that country as its main target. Some countries, however, took advantage of that struggle and hoped to use it for their own ends. The most important of these was China.

China tried to portray the United States' reaction to terrorism as "a war against Muslims," and issued a message in October, 2001. That message said, in essence, that China wanted to "cooperate with the Western world against the Islamic terrorists in East Turkestan."

Yet that statement by China is a clear contradiction. The people of East Turkestan are waging an entirely justified struggle to protect their own values and culture, live according to their own religion, and speak their own language. For many years now, that struggle has been waged on a purely democratic platform, thanks to the good sense of the East Turkestan leaders. There may be individuals or groups in East Turkestan who are inclined to the use of violence, just as in any other society, but that does not change the fact that the struggle of East Turkestan is justified. The real terrorist force in the region is the Chinese

regime, which is waging a long-term campaign of genocide against the innocent Muslims of East Turkestan.

Western commentators were not slow to express this fact. Former U.S. Senator Jesse Helms was one of these. An example is an article titled "Beware China's Ties to the Taliban" in the October 14, 2001, edition of *The Washington Times*, just after China's propaganda initiative. Helms had served for many years as Republican party senator for North Carolina, and had been a member of the Senate Foreign Relations Committee. In his article, he described how deceptive China's move to gain the support of the United States and the West really was. He stated that there were close links between China and the Taliban regime, and that China was hostile both to Islam and to the West:



China's Deception On Terrorism

The second rationale for working with the Chinese is the weird assumption that China and the United States share a common interest in fighting terrorism. What a naive and dangerous fantasy. The fact is, the Communist Chinese government is in bed with every one of the terrorist and terrorist-supporting rogue regimes of the Middle East... Those who imagine that the



> U.S. shares common interests with the Chinese in combating terrorism most likely base their assumption on China's fight against supposed Uighur terrorism in Xinjiang Province, formerly known as East Turkestan. But there is an ugly catch to that:If the U.S. should end up receiving any kind of support from Beijing for our anti-terrorist efforts, it will almost certainly come at the price of acquiescing in China's crackdown on the Uighurs. That would be a moral calamity, for there is no justification in lumping the Uighurs with the murderous fanatics who demonstrably mean us harm. The Uighurs are engaged in a just struggle for freedom from Beijing's tyrannical rule, for the most part peacefully. For this, they have been viciously suppressed, with the Chinese government arresting and torturing political prisoners, destroying mosques and opening fire on peaceful demonstrations.
>
> Strategically and morally, the United States cannot and must not assume that China is part of a solution to terrorism. Indeed, Communist China is a very large part of the problem.

As we have seen, Americans are aware of what is happening in Red China and of the terrible oppression of the Muslims of East Turkestan, and therefore regard China, not as a "part of a solution to terrorism," but as a part of terrorism itself.

That view has now come to be shared by many in the West. Various figures are warning of the need to be careful in the face of moves by certain countries that hope to take advantage of the US's fight against terrorism. In a November 5, 2001 article, Thomas Beal, one of the editors of *The Asian Wall Street Journal* stressed the following:

> China's false indignation shows how it is exploiting world-wide revulsion at the attacks on America to justify a nearly 10-year crackdown on ethnic nationalism and religion in Xinjiang, whose Muslim Turkic Uighurs comprise half of the region's 18 million people. For backing, or at least not opposing, the U.S.-led cam-

paign against Osama bin Laden, President Jiang Zemin hopes to milk greater sympathy from Western governments critical of China's human rights record.

The Bush administration must reject China's attempt to equate the attack on America with its separatist problem. It should not give support, tacit or otherwise, to China's abuses of Muslims in Xinjiang...

Later in the article, Beal turned to the Chinese regime's oppression of the people of East Turkestan, and stated that it was still going on. He concluded his article with these words:

... [T]he U.S. must not abet Beijing's abuses against the Uighurs, a people who know all too well why America is waging war on terrorism.

For its part, Turkey needs to keep these facts in mind in its relationship with China, and to use diplomatic channels to support the rightful struggle of its fellow Turks and co-religionists in East Turkestan.



Behind The Scenes Of The Iraq War

The plan for the Iraq war, which has erupted in the face of opposition from the entire world, was drawn up at least decades ago, by Israeli strategists. In its attempt to realize its strategy of destablizing or dividing the Middle Eastern Arab states, Israel has Egypt, Syria, Iran and Saudi Arabia on its list of subsequent targets.

On 19 March, 2003, the United States of America begun striking at Iraq. Despite the fact that most countries of the world, and even the majority of the USA's allies, opposed it, the US administration was determined for the strike to go ahead. When we look behind the scenes of this insistence, it is Israel, solely responsible for the bloodshed and suffering in the Middle East since the beginning of the twentieth century, which emerges. The state of Israel's policy aimed at the fragmentation of Iraq has lengthy historical roots…

Israel's Plans To Divide Iraq

The report titled "A Strategy for Israel in the Nineteen Eighties," by the Department of Information's Hebrew-language magazine *Kivunim* (Directions), aimed at making the

whole of the Middle East a living space for Israel. The report, drawn up by Oded Yinon, an Israeli journalist and formerly attached to the Foreign Ministry of Israel, set out the scenario of the "division of Iraq" in these terms:

> Iraq, rich in oil on the one hand and internally torn on the other, is guaranteed as a candidate for Israel's targets. Its dissolution is even more important for us than that of Syria… Iraq is, once again, no different in essence from its neighbors, although its majority is Shi'ite and the ruling minority Sunni. Sixty-five percent of the population has no say in politics, in which an elite of 20 percent holds the power. In addition there is a large Kurdish minority in the north, and if it weren't for the strength of the ruling regime, the army and the oil revenues, Iraq's future state would be no different than that of Lebanon in the past… In Iraq, a division into provinces along ethnic/religious lines as in Syria during Ottoman times is possible. So, three (or more) states will exist around the three major cities: Basra, Baghdad and Mosul, and Shi'ite areas in the south will separate from the Sunni and Kurdish north.

We believe there is little need to recall how this scenario was partially implemented after the 1991 Gulf War, with Iraq being effectively, if not officially, divided into three parts. The fact that the US plan for the occupation of Iraq could again spark off such a division, is a concrete threat.

Israel's Role In The Gulf War

The implementation of the Israeli strategy goes back to 1990. Saddam Hussein invaded Kuwait in a sudden attack on August 1, 1990, giving rise to an international crisis. Israel headed the list of those forces which encouraged that crisis. Israel was the fiercest supporter of the attitude adopted by the

United States in the wake of the invasion of Kuwait. The Israelis even regarded the United States as moderate, and wanted a harsher policy. To such an extent in fact that the President of Israel Chaim Herzog recommended that the American use nuclear weapons. On the other hand, the Israeli lobby in the United States was working to bring about a wide-ranging attack on Iraq.

This whole situation encouraged the idea in the United States that the attack against Iraq under consideration was actually planned in Israel's interests. The well-known commentator Pat Buchanan summarized this idea in the words, "There are only two groups that are beating the drums for war in the Middle East—the Israeli Defense Ministry and its amen corner in the United States."[1]

Israel had also initiated a serious propaganda campaign on the issue. Since this campaign was largely waged in secret, Mossad also entered the equation. Former Mossad agent Victor Ostrovsky provides important information on this subject. According to Ostrovsky, Israel had wanted to wage war with the United States against Saddam long before the Gulf crisis. So much so in fact, that Israel began to implement the plan immediately after the Iran-Iraq war. Ostrovsky reports that Mossad's Psychological Warfare department (LAP—LohAma Psicologit) set about an effective campaign using disinformation techniques. This campaign was aimed at representing Saddam as a bloody dictator and a threat to world peace.[2]

A Mossad Agent Describes The Gulf War

Ostrovsky describes how Mossad used agents or sympathizers in various parts of the world in this campaign and how,

for example, Amnesty International or "volunteer Jewish helpers (*sayanim*)" in the US Congress were brought in. Among the tools employed in the campaign were the missiles launched against civilian targets in Iran during the Iran-Iraq war. As Ostrovsky makes clear, Mossad's later use of these missiles as a propaganda tool was quite peculiar, since those missiles had actually been directed towards their targets by Mossad, with the help of information from US satellites. Having supported Saddam throughout his war with Iran, Israel was now trying to portray him as a monster. Ostrovsky writes:



> The Mossad leaders know that if they could make Saddam appear bad enough and a threat to the Gulf oil supply, of which he'd been the protector up to that point, then the United States and its allies would not let him get away with anything, but would take measures that would all but eliminate his army and his weapons potential, especially if they were led to believe that this might just be their last chance before he went nuclear.[3]

The Israelis were so determined on this matter, and with regard to the United States, that on August 4, 1990, Israeli Foreign Minister David Levy issued a diplomatically worded threat to William Brown, the American ambassador to Israel, stating that Israel "expects the US will fulfill all of the goals it set for itself at the beginning of the gulf crisis," in other words that it attack Iraq. According to Levy, if the United States failed to do so, Israel would act unilaterally.[4]

It would be of enormous benefit to Israel to have the United States engage in the war and for Israel to remain entirely uninvolved: and that is indeed what happened.

Israel Forces The USA To War

However, the Israelis were actively involved in the United States' war plans. Some US staff officers involved in planning Operation Desert Storm received fine tactical advice from the Israelis that "the best way of wounding Saddam was to strike at his family."

The Mossad-inspired propaganda campaign reported by Ostrovsky set up the necessary public backing for the Gulf War. It was again Mossad's local assistants who lit the touchpaper for the war. The Hill and Knowlton lobbying firm, run by

Tom Lantos of the Israeli lobby, prepared a dramatic scenario to convince members of the Congress on the subject of war against Saddam. Turan Yavuz, a noted Turkish journalist, describes the incident:

> October 9, 1990. The Hill and Knowlton lobbying firm organizes a sitting in Congress on the subject of "Iraq's Barbarities." A number of "eye witnesses" brought to the session by the lobbying firm maintain that Iraqi troops killed new-born babies in the hospital wards. One "eye witness" describes the savagery in enormous detail, saying that Iraqi soldiers killed 300 new-born babies in one hospital alone. This information deeply disturbs the members of Congress. This works to President Bush's advantage. However, it later emerges that the eye witness brought by Hill and Knowlton to Congress is in fact the daughter of the Kuwaiti ambassador to Washington. Nevertheless, the daughter's account is sufficient for members of Congress to give Saddam the nickname "Hitler".[5]

This leads to just one conclusion: that Israel played an important role in the United States' decision to wage its first war on Iraq. The second one is not much different.

The Pretext of "War Against Terrorism"

Contrary to popular belief, the plan to attack Iraq and overthrow Saddam Hussein's regime by force was prepared and placed on Washington's agenda long before the environment of the "fight against terror," which emerged in the wake of September 11. The first indication of this plan emerged in 1997. A group of pro-Israeli strategists in Washington began to put forward the scenario of the invasion of Iraq by manipulating the

"neo-con" think-tank, called PNAC (Project for The New American Century). The most notable names in the PNAC were those of Donald Rumsfeld and Dick Cheney, who as defense secretary and vice-president would be the most influential figures in the George W. Bush administration.

An article titled "Invading Iraq Not a New Idea for Bush Clique: 4 Years Before 9/11 Plan Was Set" written by William Brunch and published in the *Philadelphia Daily News*, sets out the following facts:

> But in reality, Rumsfeld, Vice President Dick Cheney, and a small band of conservative ideologues had begun making the case for an American invasion of Iraq as early as 1997—nearly four years before the Sept. 11 attacks and three years before President Bush took office.
>
> An obscure, ominous-sounding right-wing policy group called Project for the New American Century, or PNAC—affiliated with Cheney, Rumsfeld, Rumsfeld's top deputy Paul Wolfowitz and Bush's brother Jeb—even urged then-President Clinton to invade Iraq back in January 1998.[6]

Is Oil The Real Objective?

Why were the PNAC members so determined to overthrow Saddam? The same article continues:

> While oil is a backdrop to PNAC's policy pronouncements on Iraq, it doesn't seem to be the driving force. [Ian] Lustick, [a University of Pennsylvania political science professor and Middle East expert,] while a critic of the Bush policy, says oil is viewed by the war's proponents primarily as a way to pay for the costly military operation.
>
> "I'm from Texas, and every oil man that I know is against mili-

tary action in Iraq," said PNAC's Schmitt. "The oil market doesn't need disruption."

Lustick believes that a more powerful hidden motivator may be Israel. He said Bush administration hawks believe that a show of force in Iraq would somehow convince Palestinians to accept a peace plan on terms favorable to Israel…[7]

This, therefore, is the principal motivation behind the plan to attack Iraq: to serve Israel's Middle East strategy.

This fact has also been identified by other Middle East experts. Cengiz Candar, a Turkish Middle East expert, for instance, describes the real power behind the plan to attack Iraq thus:

... Who is directing the attack on Iraq? Vice-President Dick Cheney, Defense Secretary Rumsfeld, National Security Adviser Condoleeza Rice. These are the "senior level" backers of the attack. Yet the rest of the iceberg is even richer and more interesting. There are a number of "lobbies."

Heading these lobbies are the Jewish Institute for Security Affairs team, pro-Likud and Israeli-right and known for their close relations with US arms manufacturers. These have close relations with the "arms lobby," Lockheed, Northrop, General Dynamics and Israeli military industries... JINSA's fundamental principle is this: America's and Israel's security are inseparable. In other words, they are the same thing.

JINSA's objective is not solely the overthrow of the Saddam regime in Iraq: It also supports the overthrow of the Saudi Arabian, Syrian, Egyptian and Iranian regimes with a logic of "total war," and the subsequent importation of "democracy." ... In other words, a number of American Jews on the same wavelength as the most extreme factions in Israel at the moment comprise the hawks in Washington.[8]

Israel's Project of "Secret World Domination"

In short, there are those in Washington who are encouraging a war aimed first at Iraq and then at Saudi Arabia, Syria, Iran and Egypt. The most distinguishing feature of these is that they are lined up alongside, and even equivalent to, the "Israeli lobby."

No matter how much they speak of "American interests," these people are actually supporting Israeli interests. A strategy of waging war against the whole of the Middle East and turning all the peoples of the region against it cannot be to the United States' advantage. The adoption of such a strategy can only be possible if the United States is bound to Israel, by means of the Israeli lobby, which is unbelievably influential in the country's foreign policy.

It is for these reasons that behind the strategy which began to be set in motion after September 11 and is aimed at re-arranging the entire Islamic world, lies Israel's secret plan for "world domination." Ever since its foundation, Israel has aimed at restructuring the Middle East, making it manageable and no threat to itself. It has been using its influence in the United States for that purpose in recent years, and to a large extent directs Washington's Middle East policy. The post-September 11 climate gave Israel the opportunity it had been seeking. Pro-Israeli ideologues who for years had been propounding the falsehood that Islam itself—not some militant radicals who use Islam as a shelter—posed a threat to the West and the United States, and who encouraged the mistaken concept of a "clash of civilizations," have been trying to incite the United States against the Islamic world in the wake of September 11. As early as 1995, Israel Shahak of the Jerusalem Hebrew University wrote

former Israeli Prime Minister Rabin's obsession with "the idea of an Israeli-led anti-Islamic crusade." Nahum Barnea, a commentator from the Israeli newspaper *Yediot Ahronot*, stated that same year that Israel was making progress "[to] become the Western vanguard in the war against the Islamic enemy."[9]

All that has happened in the years which have followed is that Israel has made its intentions even clearer. The political climate in the wake of September 11 prepared the ground for this intention to be made a reality. The world is now witnessing the step by step implementation of Israel's policy of the fragmentation of Iraq, planned decades ago.

The Only Way To World Peace: An Islamic Union

The situation may be summarized as follows: Israel's aim is to restructure the Middle East in line with its own strategic interests. In order to do this, in order to rule the Middle East, one of the most sensitive regions in the world, it needs a "world power." That power is the United States; and Israel, thanks to its influence there, is trying to place a mortgage on that country's Middle East policy. Although Israel is a small state with a population of only 4.5 million, the plans drawn up by Israel and its backers in the West are directing the whole world.

What needs to be done in the face of this?

1) "Counter lobby activities" need to be adopted in the face of the Israeli lobby's influence in the United States in order to develop dialogue between the United States and the Islamic world and to invite it to seek peaceful solutions to Iraq and similar problems. A wide section of the United States wish to see their country adopt a fairer Middle East policy. Many statesmen, strategists, journalists and intellectuals have expressed this, and a "peace be-

tween civilizations" movement must be carried forward in cooperation with them.

2) The approach inviting the US administration to peaceful solutions must be carried forward at governmental and civil society organisation level.

Alongside all this, a deeper rooted solution lies in a project which can resolve all the problems between the Islamic world and the West and deal with the fragmentation, suffering and poverty in the Islamic world and totally alter it: an Islamic Union.

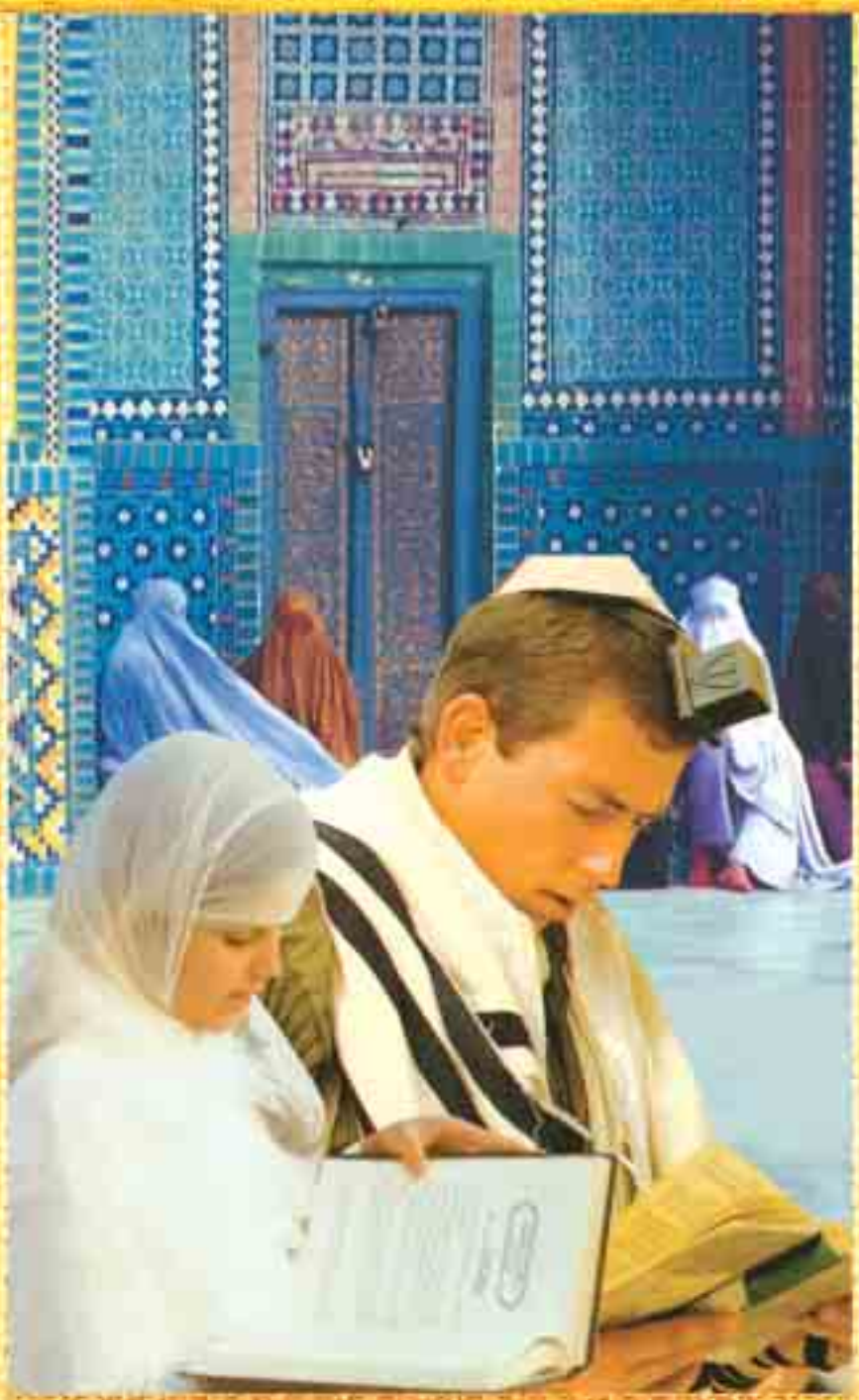
Recent developments have shown that the whole world, not just Islamic regions, stands in need of an "Islamic Union." This Union should heal the radical elements in the Islamic World, and establish good relations between Muslim countries and the West, especially the United States. It should also help to find a solution to the mother of all problems: the Arab-Israeli conflict. With Israel retreating to its pre-'67 borders and Arabs recognizing its right to exist, there can be real peace in the Middle East. And Jews and Muslims—both Children of Abraham and believers in one true God—may peacefully co-exist in the Holy Land, as they have done during the past centuries. Then, Israel would need no strategy to destabilize or divide the Arab States. And it will not have to face the results of occupation in forms of terrorism and constant fear of annihilation. Then, both the Israeli and Iraqi (and Palestinian) children may grow up in peace and security. That is a Middle East that any sane person should work to see.

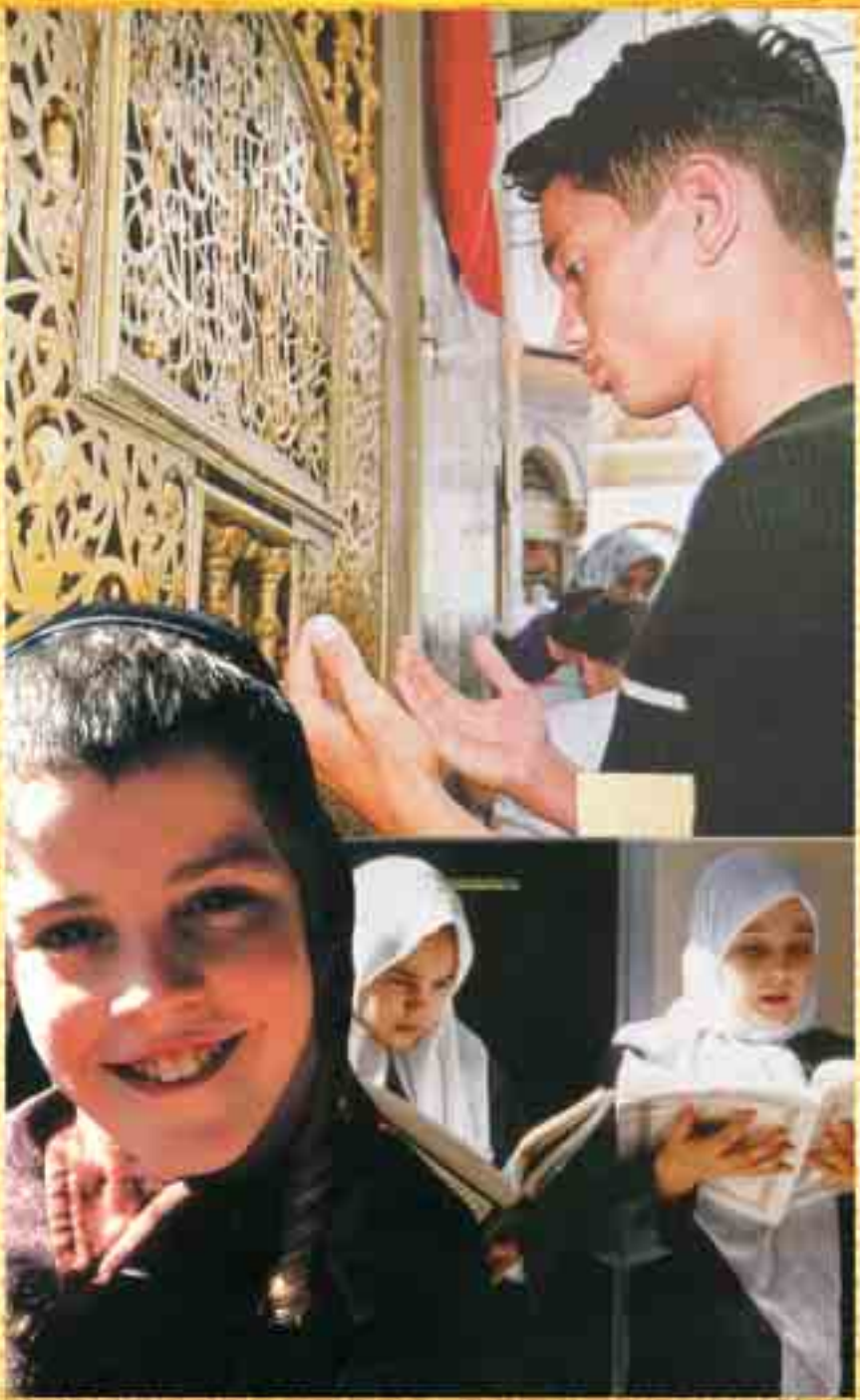
Notes:

1 http://www.infoplease.com/spot/patbuchanan1.html
2 Victor Ostrovsky, *The Other Side of Deception*, pp. 252-254
3 Victor Ostrovsky, *The Other Side of Deception*, p. 254

4 Andrew and Leslie Cockburn, *Dangerous Liaison*, p. 356
5 Turan Yavuz, *ABD'nin Kürt Kartı* (The US' Kurdish Card), p. 307
6 William Bunch, *Philadelphia Daily News*, Jan. 27, 2003
7 William Bunch, "Invading Iraq not a new idea for Bush clique", *Philadelphia Daily News*, Jan. 27, 2003
8 Cengiz Candar, "Irak ve 'Türkiye Dostu'Amerikan Sahinleri" (Iraq and the 'Friends of Turkey' American Hawks), *Yeni Safak*, September 3, 2002
9 Israel Shahak, "Downturn in Rabin's Popularity Has Several Causes", *Washington Report on Middle East Affairs*, March 1995







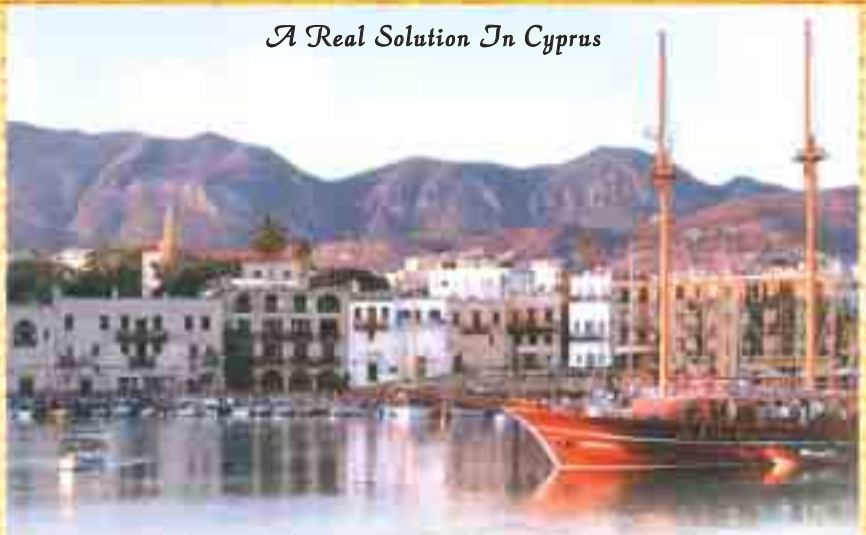


A real solution in Cyprus would be for the Turkish Republic of North Cyprus to maintain its existence as an independent state, to further strengthen its ties with Turkey and to implement firm policies to enhance the Cypriot people's national and spiritual awareness.

In the last few months, the question of Cyprus has been put before Turkey as a condition for its long-awaited membership in the EU. In spite of the fact that membership in the EU and the Cyprus question are two different issues, some countries such as Greece and Britain have claimed that they are related and have made the serious mistake of moving to put them on the agenda in a single package.

The Essential Political Attitude Regarding Cyprus

In the approximately 150-page document recently prepared by UN General Secretary Kofi Annan and delivered to representatives of both countries, there are very serious risks for North Cyprus. The report as it has been presented is unacceptable because Cypriot Turks have no area of sovereignty and if it



is accepted, they will be a minority living on the island within 3 to 5 years and are treated as such. Moreover, it is recommended that a certain number of Greek Cypriots be moved into areas belonging to the North. Under these circumstances, it is probable that all the measures taken in the 1960 agreement between Turks and Greeks to preserve the status of the two different communities will be nullified. More serious is the probability that, without preparing a suitable foundation on which the two communities can live securely, the attempt to implement the model of a heterogeneous society may have a detrimental outcome as it had in the past.

In the event of such an agreement, many Cypriot Turks will be without a home and employment, living in anxiety with no peace of mind. They have been settled on the island since 1974 and to remove them from their homes and destroy the peace and order of their lives would be of benefit to no one.

Turkey's policy on this matter, as it was well expressed by the National Security Council, must have its basis in the primary goal of assuring the security of the Turks in northern Cyprus and in support for the Turkish Republic of North Cyprus. Through the Cyprus Peace Movement in 1974, the Turkish army protected

Turks on the island from the genocidal intentions of radical Greek Cypriots; these facts must never be forgotten. Solutions that would be disadvantageous to the Turkish side of the island and pose a risk to its security cannot be considered.

Moreover, from the point of view of Turkey, Cyprus is of great strategic importance. If Turkey loses its control over Cyprus, it also loses the possibility of access to the Mediterranean. In accordance to the decision made at the last meeting of the National Security Council, Turkey must work towards getting the fact accepted that Denktash insists on: There are two separate states on the island. An autonomous government established by two separate states will make joint decisions on questions of foreign relations but, in domestic matters, one will be independent of the other. In addition, it is essential that Turkey continues as guarantor.



Rauf Denktash

Essential Cultural Policies for Cyprus

Policies to be implemented with regard to the Cyprus question are not only of a political or diplomatic nature. Also in the areas of economics and culture, measures must be encouraged that will strengthen the Turkish people of Cyprus and improve their situation. It is definite that Southern Cyprus will join the European Union, an attractive prospect for some of the Turks on the island even though no official agreement has been signed. In order to prevent this from becoming a debilitating factor, it is necessary to solidify the connection of Cypriot Turks with Turkey and their Muslim identity by improving their socio-economic sit-

uation and strengthening their national and spiritual values.

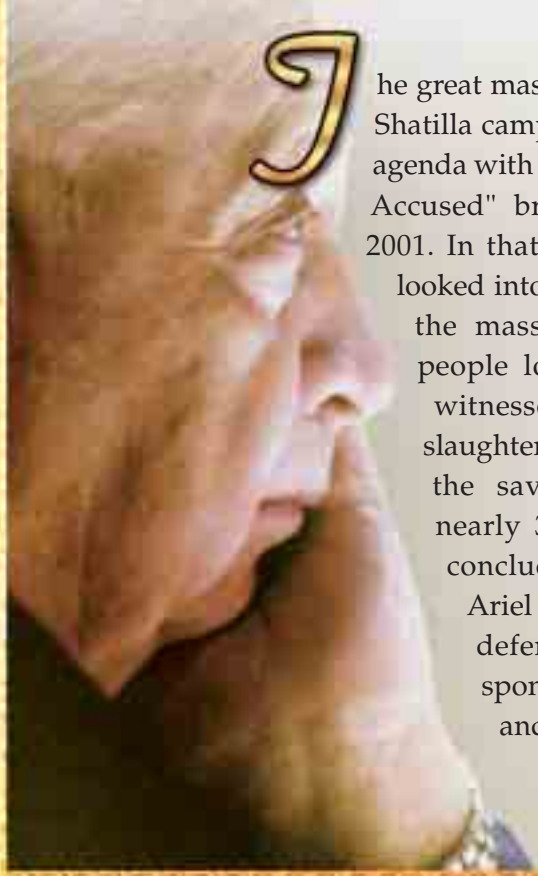
A meeting held recently in Cyprus revealed that a number of Turkish people on the island were not happy with some of the existing policies. To counteract this, the causes of the discontent have to be removed and policies developed that will restore the people's trust in the government of the Turkish Republic of North Cyprus. The government must adopt a compassionate and understanding attitude towards the people, take a close interest in those areas where there are problems and provide opportunities for initiatives undertaken towards the development of Cyprus.

Furthermore, an intense cultural campaign must be implemented to infuse spiritual ideals and values deeply within the people in Cyprus, especially the young generation. Cypriot Turks must embrace more strongly the Muslim identity that supported them since the island broke away from the Ottomans, and Turkey must take the lead in this cultural renaissance.

To this end, Cypriot Turks must avoid the dilemma that would arise from being left with the prospect of an economically deprived and passive North Cyprus and a developed and prosperous South Cyprus. On the contrary, the model to be adopted is that of a modern, contemporary, developed Cypriot Turk who has at the same time a strong religious identity. Psychology is of major importance in the inclinations of societies, especially in small societies. The strengthening of Cypriot Turkish society is bound to a psychological reinforcement, and this will come about by the establishment of the above mentioned economic and cultural policies.

In this matter, an important role will be played by the media and public social institutions. Cypriot Turks must see a motherland that avidly supports their existence on the island, that is of one heart and mind with them in a feeling of religious brotherhood and that defends their rights with its utmost power.

Ariel Sharon Is Responsible For The Sabra And Shatilla Massacres



The great massacre at the Sabra and Shatilla camps came back onto the agenda with the BBC program "The Accused" broadcast on June 17, 2001. In that documentary, which looked into Ariel Sharon's role in the massacre in which 3,000 people lost their lives, living witnesses who escaped the slaughter spoke at first hand of the savagery, which lasted nearly 3 days. The program concluded by saying that Ariel Sharon, who was then defense minister, was responsible for the massacre and must face trial for it.

"The Accused" Was Broadcast Despite Pressure From The State of Israel

People who escaped the massacre, the Phalange leaders who carried it out, representatives of the Israeli Army, lawyers, and academics participated in the documentary, which was prepared by journalist Fergal Keane. However, before it had even been broadcast it met with a strong reaction from Israel and radical Jewish communities. Right up until the last moment, everyone expected that it might be cancelled. However, according to statements by Keane, the program was screened "under thousands of e-mails, threatening messages, and warnings of boycotts." Furthermore, because of the wide interest it received, it was repeated several times on the BBC and shown on television channels in a number of foreign countries.

What Panorama Revealed

The Sabra and Shatilla massacre was carried out by the Lebanese Christian Phalange groups with whom Lebanese Muslim Arabs had been at war for a long time. Yet it was Israel that supported, organized and armed these groups from the beginning. In his program, Keane described the relationship between the Phalangists and Israel in this manner:

> The Phalange were led by the charismatic and ruthless Bashir Gemayel. He was Israel's main ally in Lebanon. Israel's Mossad knew from meetings with him that he wanted to "eliminate" the Palestinian problem, and now he was about to become President of Lebanon. Bashir's election worried the people of the camps, but they'd been promised security.

The Israeli Army, which guaranteed the Palestinians in the camps that nothing would happen to them, was firmly behind the Phalange, the force that carried out the massacre. Before the massacre, the Israeli Army took the camp under its control by bombing it for days. It later closed all the gates to the camp, forbidding anyone without permission to enter or leave. It gave the Phalange the time and the means to carry out the slaughter by firing flares all night long that lit their way, and by not intervening for 40 hours. It made it easier for the massacre to continue by issuing death threats, and by turning back those Palestinians who tried to leave and who got as far as the exits and sought help. In Keane's words, "in the rubble were children who'd been scalped, young men who'd been castrated." One of the living witnesses of the Sabra and Shatilla massacre who spoke on the program, Nabil Ahmed, described what he went through in this way:

> I was hoping to find my family alive. Then, when I started seeing the bodies in the streets, I accepted the fact then that I'll be grateful to find their bodies. You see what happened. They put them in a house, they killed them and they bulldozed the houses on them, so we were digging the rubble to identify. So we pulled the hair of my relative and that's when we realised that this is the spot where they are there.



Ariel Sharon Is Responsible For The Sabra And Shatilla Massacres



The massacre perpetrated by the Phalange was indescribable. Statements of an Israeli officer in the program clearly that the Phalange were enemies of the Muslims. Israeli paratroop brigade commander Yoram Yair recounted the shocking request he received from a Phalangist:

He say "Do me a favour, make sure to bring me that much." I say: "What is it?" He say: "Listen, I know that you will sooner or later go inside West Beirut. Promise me that you will bring me that much Palestinian blood. I want to drink it."

Israel's then-Defense Minister Ariel Sharon knew about every stage of this massacre which was carried out under an Israeli Army security umbrella. Keane explained Sharon's role in these words:

Ariel Sharon arrived in Beirut on Wednesday morning insisting there were PLO forces in the camps. And so after conferring with his senior officers, including Amos Yuron, the Commander for Beirut and the refugee camps, Ariel Sharon agreed a fateful order. "Only one element, and that is the Israeli Defence Force, shall command the forces in the area. For the operation in the camps the Phalangist should be sent in."

Ariel Sharon went to see the Phalange at their headquarters to discuss the Beirut operation… Now, a day after their leader's murder, the Israelis were asking the Phalange to fight in Pales-

tinian camps. Could Ariel Sharon have been in any doubt about what would have happened if you sent the Phalangists into a Palestinian refugee camp, an undefended camp?

Keane put that question to many officials, to Morris Draper, the U.S. Middle East representative at the time; Richard Goldstone, former chief prosecutor at the U.N. War Crimes Tribunal; Professor Richard Falk of Princeton University; and others…They all agreed that Ariel Sharon was responsible in the first degree for the massacre and that he was a war criminal. For instance, Goldstone revealed his thoughts in these terms: "If the person who gave the command knows, or should know on the facts available to him or her, that is a situation where innocent civilians are going to be injured or killed, then that person is as responsible, in fact in my book more responsible even than the people who carry out the order." Space was given in the program to a telephone conversation that supported these opinions. Israeli journalist Ron Ben Yishai reported a conversation between himself and Sharon on the second day in this way:

I found him at home sleeping. He woke up and I told him: "Listen, there are stories about killings and massacres in the camps. A lot of our officers know about it and tell me about it, and if they know it, the whole world will know about it. You can still stop it." I didn't know that the massacre actually started 24 hours earlier. I thought it started only then and I said to him: "Look, we still have time to stop it. Do something about it." He didn't react.

In short, although he has denied it for years, Ariel Sharon knew about the massacre, decided on it together with the Phalangists, and made no effort to stop the killings in the camps, which were under his responsibility.

This reality that Panorama revealed was one that had been

expressed for years by those who have studied the event closely and those who lived through it. However, the reason why the program attracted so much attention was that it was the first time that such a respectable channel as BBC had broadcast statements directly accusing Israel, and because it also accused Prime Minister Ariel Sharon.

Death Threats To Those Who Declare Ariel Sharon To Be A War Criminal

There was a most interesting reaction after this broadcast. Professor Richard Falk of Princeton University, who said that Ariel Sharon should be indicted as a war criminal, further noted:

> I think there is no question in my mind that he is indictable for the kind of knowledge that he either had or should have had.

Falk began to receive death threats after that statement.



Ariel Sharon knew about every stage of this massacre which was carried out under an Israeli Army security umbrella.

Shortly afterwards, his home and family were given police protection. Israel was once again attempting to silence people and prevent the truth from being told by means of violence, pressure, and threats. However, Falk stated in *The Independent* that his conscience was easy and that he had told the truth.

After the program, debates began over whether or not Ariel Sharon could be tried. Several international jurists joined in. However, these debates were an example of insincerity. The genocide of the Palestinians, which most states had ignored for more than half a century, was now being talked about 20 years after it happened. Those who had ignored it at the time, and those who made no effort to stop Israel, were behaving as if these massacres were being revealed for the very first time.

In fact, this charge is not limited to Sharon but extends to Zionism itself, Israel's official ideology. It is enough to look at Israel's basic principles to see this, and to understand the philosophy behind the bloodshed at Sabra and Shatilla.

Will Ariel Sharon Be Tried As A "War Criminal"?

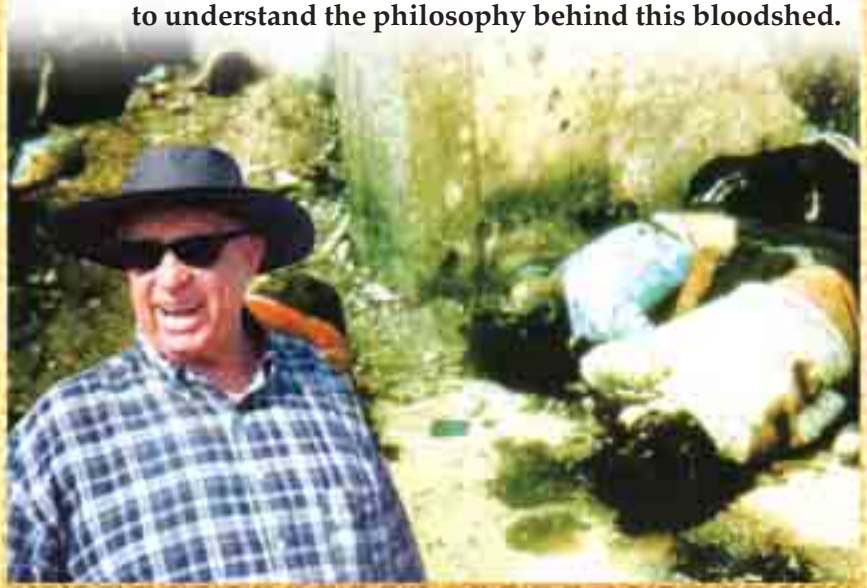
When the BBC program "The Accused" was aired, 28 Palestinians who survived the Sabra and Shatilla massacre sued Ariel Sharon in Belgium so that he could be tried as a war criminal in Belgian courts. Belgium is one of the few countries whose law permits the trial of anyone who commits human rights violations in any country.

The indictment sheds a great deal of light on Sharon's and Israel's bloody history. The indictment, which presents commission reports and research by important historians and writers as evidence, contains important information that Sharon knew about the massacre, that he supported those who carried

it out, and even that he was working with them:

> Historians and journalists agree that it was probably during a meeting between Ariel Sharon and Bashir Gemayel in Bikfaya on 12 September [1982] that an agreement was concluded to authorise the "Lebanese forces" to "mop up" these Palestinian camps.[1]
>
> The intention to send the Phalangist forces into West Beirut had already been announced by Mr Sharon on 9 July 1982 [2], and in his biography [called "Warrior"], he confirms having negotiated the operation during his meeting with Bikfaya.[3]
>
> According to Ariel Sharon's 22 September 1982 declarations in the Knesset (Israeli parliament), the entry of the Phalangists into the refugee camps of Beirut was decided on Wednesday 15 September 1982 at 15.30.[4]

The charge of the Sabra and Shatilla massacre is not limited to Sharon but extends to Zionism itself, Israel's official ideology. It is enough to look at Israel's basic principles to see this, and to understand the philosophy behind this bloodshed.



Also according to General Sharon, the Israeli commandant had received the following instruction: "The Tsahal forces are forbidden to enter the refugee camps. The 'mopping-up' of the camps will be carried out by the Phalanges or the Lebanese army."[5]

At that point, General Drori telephoned Ariel Sharon and announced, "Our friends [the Phalangists] are advancing into the camps. We have coordinated their entry." Sharon replied, "Congratulations! Our friends' operation is approved."[6]

(For the whole text of the indictment and detailed statements by the victims, see http://www.mallat.com/complaint.htm)

The above details are only a part of the evidence revealing the relationship between Sharon and Gemayel. Sharon's autobiography, *Warrior*, provides many more details of the massacre carried out by the Phalangists. In any case, the fact that Israeli soldiers did not enter a camp under their control for 3 days, that they did not know what was going on inside, while all the time preparing logistical support and bulldozers to open graves and demolish houses, means that the claim that they were "well-intentioned" is false.

What Will Ariel Sharon's Being Tried As A War Criminal Change?

The trial of Ariel Sharon for the Sabra and Shatilla massacre would be an important initiative. However, the current campaign by some survivors is not receiving sufficient world support. Apart from a few human rights organizations, nobody is supporting them. The most important thing is that massacres in Palestine are still ongoing.

In Palestine, hundreds of innocent Palestinians are being

forced out of their houses and exiled from their land. Bulldozers run over their homes. Again a defenceless father is killed, together with the child in his arms. Israeli troops carry out new killings and attacks every day. And the man giving the orders is Ariel Sharon. Even if someone else replaces him, the massacres will continue, for Israeli violence is based upon such a deep-rooted ideology that just bringing Sharon to trial will not expunge it. And until Israel abandons its Zionist ideology, it will continue to bring death and blood to the Middle East.

Of course getting past massacres onto the agenda is an important initiative. But for this to be a statement of sincerity, the commitment displayed must continue until the cruelty ends. Therefore, all sincere people need to pursue wide-scale international legal sanctions (for instance an embargo) and a policy of isolation to force an end to the killings committed by the Zionists in the name of their ideology.

Notes:

1 Benny Morris, *The Righteous Victims*, New York, A. Knopf, 1999, p. 540

2 Schiff & Ya'ari, *Israel's Lebanon War*, New York, Simon and Schuster, 1984, p. 251

3 A. Sharon, *Warrior: An Autobiography*, Simon and Schuster, New York, 1989, p. 498

4 Sharon à la Knesset, Annexe au rapport de la Commission Kahan, *The Beirut Massacre, The Complete Kahan Commission Report*, Princeton, Karz Cohl, 1983, p. 124. (Ci-après, Kahan Commission Report)

5 Kahan Report, p. 125: "mopping-up"

6 Amnon Kapeliouk, *Sabra et Chatila: Enquête sur un massacre*, Paris, Seuil 1982, p.37

Distinguishing Between Zionism And Judaism

In the summer of 1982 there began a great savagery that caused the whole world to cry out in protest. The Israeli Army entered Lebanon in a sudden attack, and moved forward destroying every target that appeared before it. The Israelis surrounded the refugee camps, where Palestinians lived who had fled the Israeli occupation years before, and for two days used Lebanese Christian militias to slaughter innocent civilians. Within a few days, thousands of innocent people had been massacred.

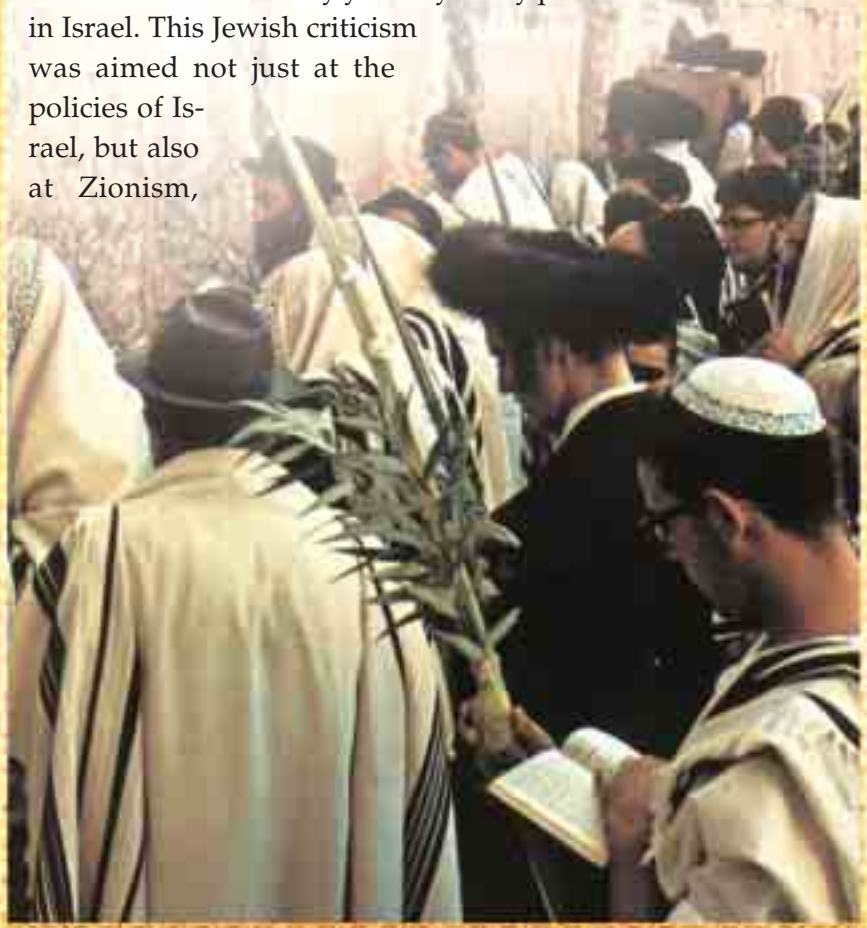
This terrible Israeli terrorism outraged the whole world. The interesting thing, however, is that some of the protests came from Jews, even Israeli Jews. Professor Benjamin Cohen of Tel Aviv University penned a statement on June 6, 1982, saying:

> I am writing to you while listening to a transistor that has just announced that "we" are in the process of "realizing our objectives" in Lebanon: to insure "peace" for the residents of Galilee. These lies worthy of Goebbels make me mad. It is clear that this savage war, more barbaric than any of those preceding it, has nothing to do with the attempt in London or the security of Galilee ... Jews, sons of Abraham ... Jews, victims themselves of so much cruelty, how can they become so cruel? ... The greatest

success of Zionism is the "dejudaisation" of the Jews.[1]

Benjamin Cohen was not the only Israeli to oppose the Israeli occupation of Lebanon. Many Jewish intellectuals living in Israel condemned the savagery carried out by their own state.

This attitude was not restricted to the occupation of Lebanon. Israel's oppression of the Palestinians, its insistence on its policy of occupation, and its links with the semi-fascist administrations in the former racist regime in South Africa had been criticized for many years by many prominent intellectuals in Israel. This Jewish criticism was aimed not just at the policies of Israel, but also at Zionism,



its official ideology.

This situation is the expression of a very important truth: Israel's policy of occupation and state terrorism from 1967 up to the present stems from the ideology of Zionism, and many Jews in the world are opposed to it.

For Muslims, therefore, the concept that should be criticized is not Judaism or the Jewish race, but Zionism. In the same way that an anti-Nazi can have no hatred for the German people, so he can have none for the Jewish race because he opposes Zionism.

The Racist Roots of Zionism

After the Jews were expelled from Jerusalem in 70 AD, they began to spread to different parts of the world. During this period of the "diaspora," which lasted up to the 19th century, the vast majority of Jews saw themselves as a religious group. Over time, most Jews adopted the religion of the countries they lived in. Hebrew was left as a sacred language used in prayers and religious texts. Jews in Germany began to speak German, and those in Britain, English. When certain social restrictions on Jews in European countries were lifted in the 19th century, Jews began to assimilate with the societies they were living in. Most Jews saw themselves as a "religious community," not as a "race" or "nation." They described themselves as "Jewish Germans," "Jewish Britons," or "Jewish Americans."

As we know, however, there was a huge rise in racism in the 19th century. Racist ideas, influenced in particular by Darwin's theory of evolution, grew enormously and found many supporters in Western societies. Zionism was the effect this racist storm had among the Jews.

Distinguishing Between Zionism And Judaism

The Jews who propagated the idea of Zionism were people with very weak religious beliefs. They saw Judaism as the name of a race, not as a community of belief. They suggested that the Jews were a separate race from European nations, that it was impossible for them to live together and that it was essential they establish their own homeland. They did not rely on religious thinking when deciding where that homeland should be. Theodor Herzl, the founder of Zionism, once thought of Uganda, and this became known as the "Uganda Plan." The Zionists later decided on Palestine. The reason for this was Palestine was regarded as "the Jews' historic homeland" rather than for any religious significance it had for them.

The Zionists made great efforts to get other Jews to accept these non-religious ideas. The World Zionist Organization that was set up undertook vast propaganda work in almost all countries with Jewish populations, and began to suggest that Jews could not live peacefully with other nations and that they were a separate "race," for which reason they had to go and settle in Palestine. Most Jewish communities ignored these calls.

In this way, Zionism entered world politics as a racist ideology which maintained that Jews should not live with other nations. First of all, this mistaken idea created grave problems for and pressure on Jews living in the diaspora. Then for Muslims in the Middle East, it brought the Israeli policy of occupation and annexation, together with bloodshed, death, poverty and terror.

Many Jews today criticize the ideology of Zionism. Rabbi Hirsch, one of the foremost Jewish men of religion, said, "Zionism wants to define the Jewish people as a national entity ... which is a heresy."[2]

The famous French Muslim thinker Roger Garaudy wrote this

on the subject:

> The worst enemy of the prophetic Jewish faith is the nationalist, racist and colonialist logic of tribal Zionism, born of the nationalism, racism and colonialism of 19th century Europe. This logic, which inspired all the colonialisms of the West and all its wars of one nationalism against another, is a suicidal logic. There is no future or security for Israel and no peace in the Middle East unless Israel becomes "dezionized" and returns to the faith of Abraham, which is the spiritual, fraternal and common heritage of the three revealed religions: Judaism, Christianity and Islam.[3]

For this reason, therefore, we must distinguish between Judaism and Zionism. Not every Jew in the world is a Zionist. True Zionists are a minority in the Jewish world. Moreover, there are a great many Jews who oppose Zionism's crimes against humanity, who want Israel to withdraw at once from all the territory it has occupied, and say that instead of being a racist "Jewish state" Israel should be a free state where all races and communities can live together in equality.

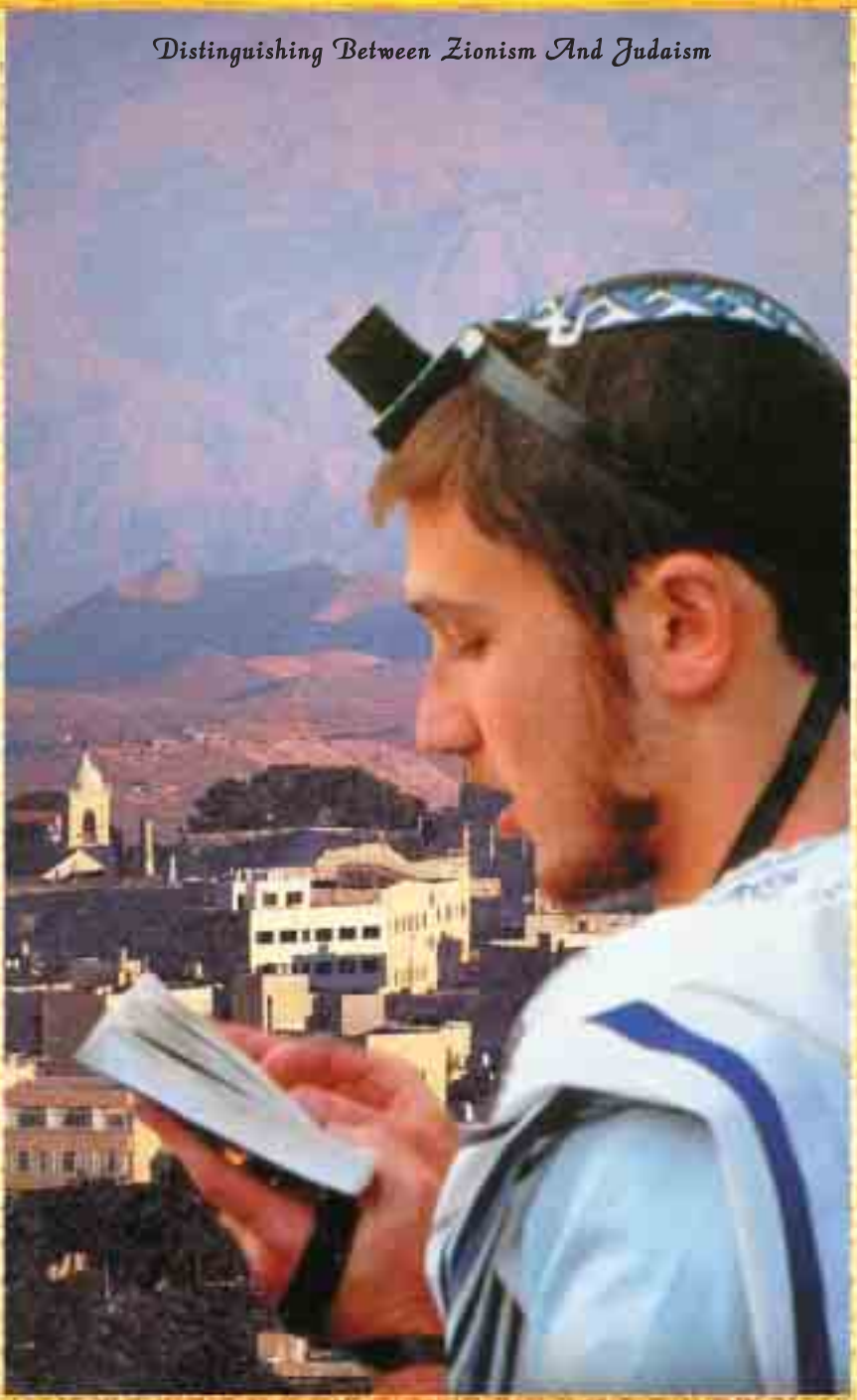
While Muslims rightfully oppose Israel and Zionism, they must also bear these truths in mind, and remember that it is not the Jews who are the problem, but Zionism.

Notes:

1 "Professor Leibowitz calls Israeli politics in Lebanon Judeo-Nazi", *Yediot Aharonoth*, July 2, 1982

2 *Washington Post*, October 3, 1978

3 Roger Garaudy, "Right to Reply: Reply to the Media Lynching of Abbe Pierre and Roger Garaudy", *Samizdat*, June 1996



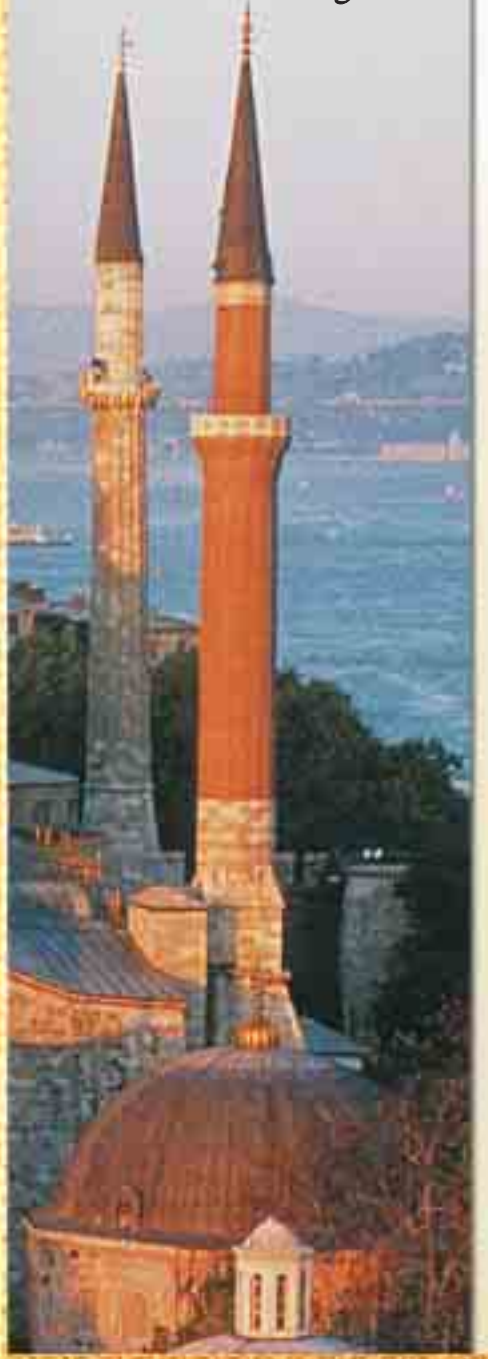


The Call For An "Islamic Union"

The Sept. 11 terrorist attacks were a turning point for the world, one that completely altered its political and strategic balances. Some political commentators even say that Sept. 11, 2001 marked the real beginning of the twenty-first century. Looking back at the century just passed, the most important elements of opinion and belief shaping it were ideologies and the relations between these ideologies. Similarly, civilizations, beliefs and the relationship between these two will work to shape the twenty-first century.

There are claims from some quarters that relations between civilizations and beliefs will be fundamentally characterized by "clashes." However, quite to the contrary, it is our hope that these relations will be based upon peace and friendship. The Qur'an will serve as the guide for us, Muslims, in this realm. In the Qur'an, God tells us that the differences between people should be a reason for them to seek to know one another better:

> **Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in God's sight is the one who best performs his duty. God is All-Knowing, All-Aware. (Qur'an, 49: 13)**



In another verse, God specifically calls upon Muslims to treat the People of the Book, i.e., Jews and Christians, well:

> **Only argue with the People of the Book in the kindest way—except in the case of those of them who do wrong—saying, "We believe in what has been sent down to us and what was sent down to you. Our God and your God are one and we submit to Him." (Qur'an, 29: 46)**

Thus, Muslims should collectively work to establish a system that brings societies different from one another into relationships of mutual tolerance and peace. Certainly it is one of the main duties of a Muslim to invite people of other faiths to join Islam, but at the same time they must treat such people well and justly whether they answer their call or

not. Muslims' constant goal should be the welfare of all humanity, for as God said, **"You are the best nation ever to be produced before mankind."** (Qur'an, 3: 110).

In the aftermath of the Sept. 11 attacks, however, a dire problem emerged. Certain circles that claim to speak on behalf of Islam, but clearly lack the understanding of the essence of it, work to wreak suffering on humanity rather than striving for its benefit. In attacking and killing innocent people, they committed the vilest sin forbidden by Islam—in other words, they brought chaos to the world. Their violent methods and aggressive messages seething with anger are wholly at odds with Islam. And at the same time, these circles are putting the world's one-billion-plus Muslims into a very difficult spot.

The Qur'an speaks about such people who misinterpret religion and commit terrorism in the name of faith (3: 7; 27: 48-49). God warned Muslims to steer clear of the forces that are obdurate in "disbelief and hypocrisy," and against people who fail to perceive the noble morality lying at the core of religion and so employ violence due to their hardened natures (9: 47; 49: 14). In the history of Islam, such groups as the Hashashins and Kharijites used terrorism in the name of religion and sowed disorder in the world due to their own ignorance.

Clearly, this is a truly pressing matter crying out for a solution. Islam should be cleansed of such wicked tendencies, and extremism and superstitions should be wiped away. Muslims must instead be educated about true Islamic morality based on the Qur'an, and in the words of the theologian Imam al-Ghazali, the Islamic world should be "revitalized."

Problems In The US Policy

Westerners, and especially the United States, the target of the Sept. 11 attacks, have come to recognize this issue, at least in part. Therefore the US administration has begun an attempt to "reorganize the Islamic world" over the next 10-15 years. However, its strategy has two serious shortcomings:

1. The United States should not employ military methods.

The US operation in Afghanistan ushered in an era of military interventions which so far shows little sign of letting up. To take one example, consider the war against Iraq. Some observers predict that after it deals with Iraq, the US will proceed to still more military operations against other countries in the Middle East. Such a path, however, will not help the US to reach its goals, and will moreover claim the lives of many innocents. Military methods will inevitably be interpreted as a "war against Islam," which will in turn only add further fuel to the fires of tension and conflict.

If the United States truly wants to wage a "war against terrorism" it should do so in the realm of ideas and opinion. Terrorism is not a tangible enemy, rather it is a method used by people guided by mistaken ideas. One cannot fight against a method, one can only fight against a force that uses this method. If this force is an opinion, then it should be defeated on the field of opinion. The ideology and psychology that lead to terrorism must be done away with. In their place, people should instead be taught the real religion based upon the Qur'an, instead of mistaken religious interpretations that result in terrorism.

2. The United States should not try to impose a solution from "the outside."

The reasoning laid out above shows that it is not right for the

United States to try to solve the problem from "the outside." The problem lies in misinterpretations and distortions of Islam at the hands of certain people, therefore the solution should come from the world of Islam. Muslims could work to promote a proper understanding of Islam and at the same time fight misinterpretations of it. The United States should support a solution originating from within the Islamic world.

Were the United States to support such an approach, this would be better for the US, better for the world's Islamic community and indeed better for the entire world. Those who claim the opposite should reconsider their stances, realizing in the process that such views are leading the world into a bloodbath. The US administration must be careful not to give credit to the erroneous suggestions of some forces with various ulterior motives. These forces are some ideologues and strategists who want fervently to see a bloody war erupt between the West and the Islamic world, and moreover are trying to portray US anti-terrorist policies as part of a "war against Islam." The US government, and in particular President George W. Bush, has made sensible statements rejecting such "the-West-versus-Islam" interpretations, and these efforts have yielded some good results. However, it is also necessary that the policies of the US government fully reflect a more enlightened viewpoint in the eyes of international public opinion.

How Should An Islamic Union Be?

So then, the war against terrorism should be carried out in the realm of opinions and ideas, and its solution should originate from within the world of Islam. But how will this come about?

Before answering this question, we must point out one fact: the current divided nature of the Islamic world. Today many different religious interpretations, views and models exist in the world of Islam. However, the Islamic world currently lacks a central authority to separate out doctrines which contradict the faith, a service which would guide all Muslims. The world's Roman Catholics can look to the Vatican, and Orthodox Christians have the patriarchs, but there is currently no central authority in the Islamic world.

However, there is no division and uncontrolled structure in the essence of Islam itself; on the contrary, there is unity. After the death of the Prophet Mohammed (peace be upon him), the Islamic world was guided by the Caliphate, and this authority became the guide for all Muslims in religious matters.

Today, it is still possible to set up an authority to act as a guide to all Muslims. In the Qur'an, God orders all Muslims to obey **"those in command among them."** (Qur'an, 4: 59). Now, the methods used to select "those in command" can be altered according to the requirements of the age (such asappointment or popular vote). Thus is possible to establish an Islamic Union and a central Islamic authority, based on democratic principles and the supremacy of law, which should do a number of things:

1. It should address the entire Islamic world, and have a firm foundation in basic Islamic values and principles. It should not be the representative of a particular sect or school of Islam.

2. It should support human rights, democracy and free enterprise. The economic, cultural and scientific development of the Islamic world should be its aim.

3. It should establish peaceful, harmonious relations with other nations and civilizations. This Union should work together with the United Nations and the international commu-


The evils in the world will come to an end when Muslims, Christians and Jews all worship God in unity, tolerating their differences of faith.

nity to control weapons of mass destruction, fight terrorism and international crime, and protect the environment.

4. The rights of minorities living in Muslim countries—such as Jews and Christians—should be protected, and they should be made to feel both safe and respected. Inter-faith dialogue and cooperation should be given priority.

5. Just and peaceful solutions should be proposed to solve conflicts between Muslim and non-Muslim communities, such as the ones in Palestine, Kashmir and the Philippines. These solutions should involve both benefits and concessions for both sides. Such solutions should protect the rights of Muslims and furthermore prevent the escalation of conflicts to the point of intractability at the hands of radical Islamist groups.

Bringing such fair, rational leadership to the Islamic world would be good for both its 1.2 billion Muslims who face so many problems today and for the world at large. The world needs such a Union. Muslims, since the time of the Prophet Mohammed (pbuh), have led the way forward for humanity in science, philosophy, art, culture and civilization, and the masterpieces they created benefitted humanity. While Europe was still living in the Middle Age, Muslims were teaching science, medicine, art, rational thinking, hygiene and many other virtues to the world. Today, just as in the past, a guiding principle based on Qur'anic morality is needed to restart this Islamic revival stemming from the light and wisdom of the Qur'an.

How can we make this project a reality? Among its fellow Muslim countries, Turkey in particular bears a great responsibility in this area. This is because Turkey carries the proud heritage of the Ottoman Empire, which in fact set up such an Islamic Union and ruled it for over five centuries. It boasts this social background and state tradition. Additionally, Turkey enjoys the best relations with the West, which will help it to inter-

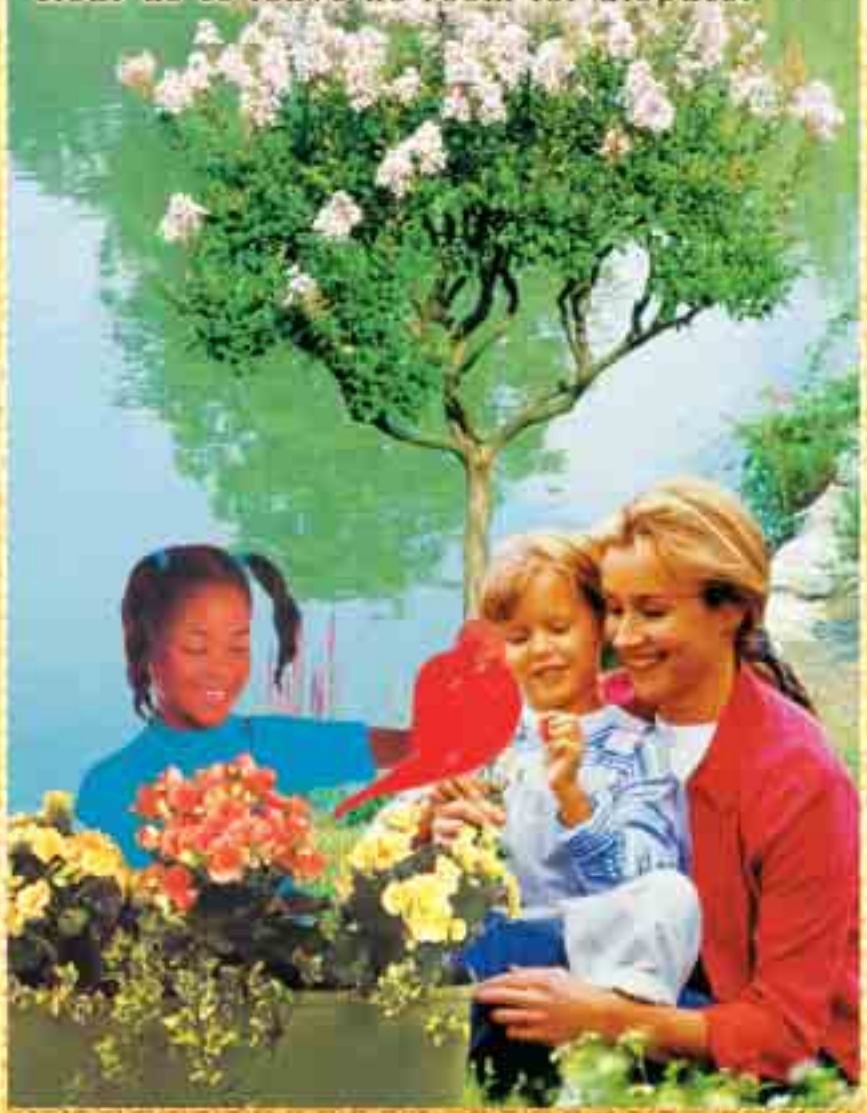
mediate between the West and the Islamic world in the solution of any problem that may emerge. Throughout its history Turkey has had a moderate, tolerant tradition, and it represents not some narrow faction but rather Sunni Islam, which is followed by a majority of the world's Muslims, a factor which should not be underestimated.

Finally, we must emphasize that this solution should be realized urgently, because the possibility of "a conflict of civilizations" between the Islamic world and the West is growing with each passing day. If the current situation doesn't change, other wars will surely follow the war in Iraq. Such conflicts will claim the lives of many innocent people. Prejudices and misunderstandings against Muslims and Islam are a persistent problem, and this is also causing difficulties for Muslims living in Western countries. Westerners themselves are living in a state of anxiety due to their fears of terrorism, not feeling safe even in their own homelands. We need a solution that would make these problems a thing of the past.

Truly, the founding of an Islamic Union is such a solution, one that would bring to all these problems a remedy both permanent and peaceful.



Compassion, peace and tolerance constitute the very basis of the values of the Qur'an, and Islam aims to wipe mischief out of the earth. The commands of the Qur'an and the ways Muslims practised them throughout history are so clear as to leave no room for dispute.





The Importance Of Education For Muslims

As we know, madrasahs are one of Islamic societies' oldest education-teaching institutions. Before madrasahs, education and teaching activities in the Islamic world were carried out in places of such varying names and characters as masjids, mosques, scholars' homes, palaces and bookshops. Since mosques and masjids in particular were used for instruction in the essentials of religion, they were also employed for education and teaching purposes.

According to Islamic history, following the first revelation to our Prophet (saas), the first Muslims who converted to Islam secretly assembled in the house of al-Arqam, one of the companions of the Prophet, where they were instructed and taught by our Prophet (saas). It is said that this is how the school and madrasah were born in Islam. *The Dar-al-Arqam* (House of Arqam), known as the first madrasah in Islam, is still preserved in memory of those days. With the founding of the Islamic State in Medina by our Prophet (saas) following the Hegira, the Masjid Nabawi constructed there became a centre of Islamic education and teaching. Muslims would gather there, study the Qur'an and Islam and improve themselves. The gradual increase in need caused our Prophet (saas) to found other education centres in different parts of the city. Madrasah education continued in the same way during the period of the four caliphs.

Not only religious knowledge was taught in the madrasahs; sciences of the time, such as astronomy, mathematics, geometry and medicine were also given an important place. Later still, courses in Western languages, Persian, history, geography, astronomy, mechanics, trigonometry, chemistry, painting, physical training, hygiene, social sciences, philosophy, economics and finance were added to the curriculum. These institutions continued to be known as "medreses" during the time of the Turks.

The Nizamiyah madrasahs opened by Sultan Alparslan's vizier Nizam al-Mulk during the Great Seljuk Empire and named after him are very well known. Following this new line adopted by the Seljuk Empire, there was a rush to open madrasahs just about everywhere in the Islamic world.

In the 13th and 14th centuries, centres such as Cairo, Damascus, Basra and Bukhara, and particularly the Transoxania region, became the most important powers in the development of Ottoman institutions of learning under the influence of the madrasahs they possessed. Their instruction was very definitely one of the major factors in the success of the Ottoman Empire, one of the greatest empires in the world and which survived for six centuries.

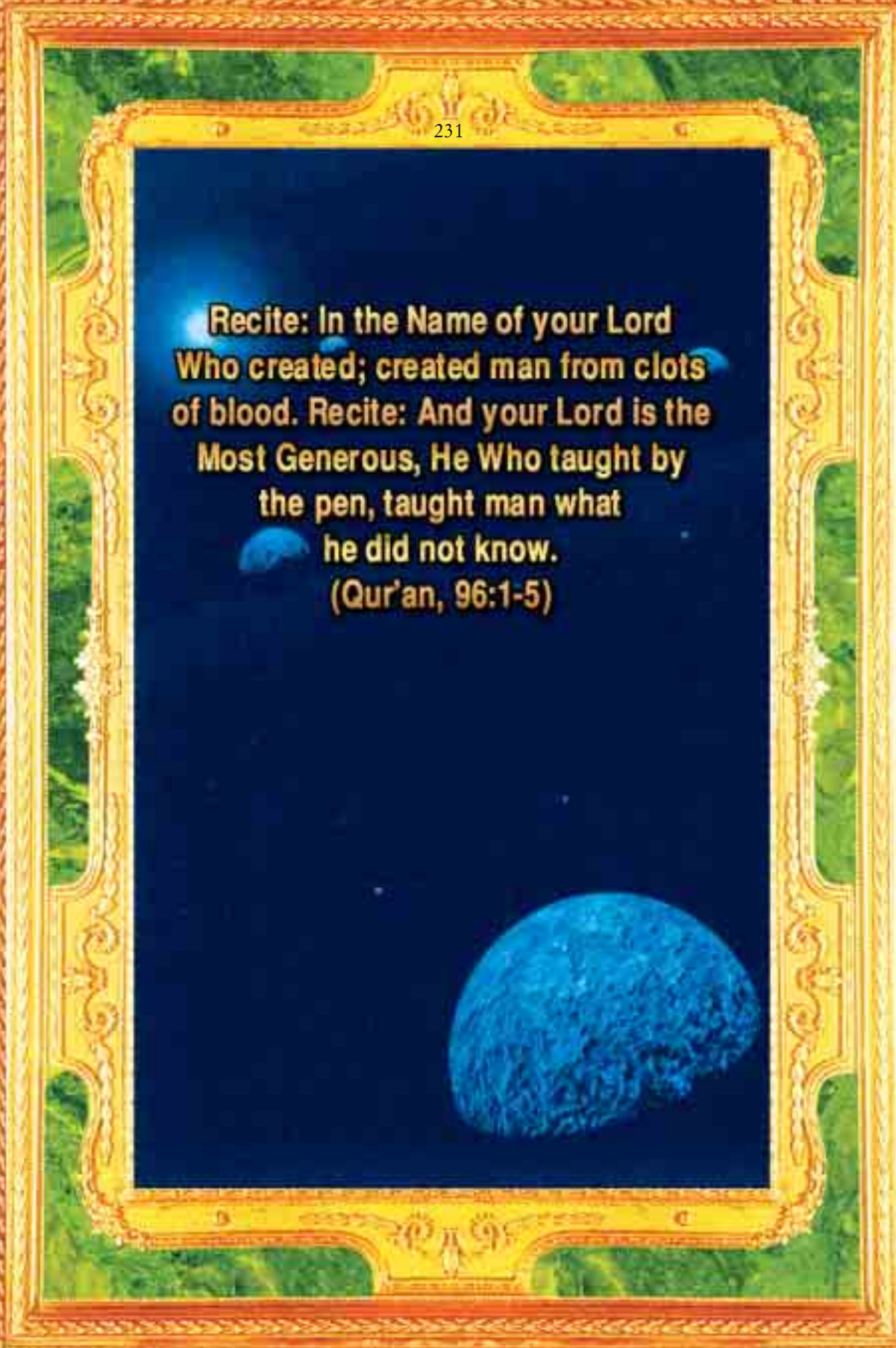
A Muslim needs to know the Qur'an in order to correctly understand and interpret the world, human beings, natural events and everything in the universe. Knowing for what purpose Allah created the universe, human beings and all other living things is of the greatest importance from the point of view of appreciating Him properly. Engaging in activities based solely on artificial knowledge, without a knowledge of the Qur'an and without considering the hidden aspects of events, cannot lead to productive results. In the Qur'an, Allah summons humanity to investigate and reflect upon the heavens, the earth, mountains, stars, plants,

seeds, animals, the alternation of the night and the day, the creation of man, the rain and many other created things. Examining these, man comes to recognize the artistry of Allah's creation in the world around him, and ultimately, to know our Creator, Who created the entire universe and everything in it from nothing.

"Science" offers a method by which the universe, and all the beings therein, may be examined to discover the artistry in Allah's creation, thereby communicating it to mankind. Religion, therefore, encourages science, adopting it as a tool by which to study the subtleties of Allah's creation.

Religion not only encourages scientific study, but also permits that, supported by the truths revealed through religion, scientific research be conclusive and expeditious. The reason being, that religion is the only source to provide accurate and definitive answers as to how life and the universe came into being. As such, if initiated upon a proper foundation, research will reveal the truths regarding the origin of the universe and the organization of life, in the shortest time, and with minimum effort and energy. Science can only achieve true results if it adopts the aim of studying the infinite might of Allah and the proofs of creation in the universe, and if it pursues its activities solely in that light. Only if science is properly directed, if it is kept on a correct course in other words, can it become a vehicle whereby mankind achieves useful information and progress. As stated by Albert Einstein, considered one of the greatest scientists of the 20th century, "science without religion is lame", which is to say, that science, unguided by religion, cannot proceed correctly, but rather, wastes much time in achieving certain results, and worse, is often inconclusive.

In the event that the purpose behind the creation of man, the transitory nature of this world, the fact that what matters is the life of the hereafter, death, the certain existence of destiny and the


Recite: In the Name of your Lord
Who created; created man from clots
of blood. Recite: And your Lord is the
Most Generous, He Who taught by
the pen, taught man what
he did not know.
(Qur'an, 96:1-5)

hereafter, the fact that every individual will have to account for his deeds, and the existence of heaven and hell are all fully known, then this will shape the individual's way of looking at events, his way of living and his reactions to the events he encounters. If these truths are not known, then even if a person receives the very best education in the very best schools and/or participates in academic studies at the very highest level, that education will still not be enough. That is because the important thing is for the individual to have a lifestyle and moral values which are pleasing to Allah.

This world is very transitory and is created as a place of testing. The individual is tested here, and will receive a recompense in the hereafter based on the moral values and behaviour he displayed in the life of this world. This is an unavoidable fact for all people. For that reason, as well as receiving a modern scientific education the individual should also be immersed in religious matters. That is because someone who has adopted the moral values of the Qur'an and comprehended the religion will use this knowledge and technology he has learnt in the manner most pleasing to Allah, and thus for the benefit of mankind.

No matter what an individual's profession, status or education may be, he will still need religious instruction. Indeed, religious instruction imparted from an early age will enable that individual to have a strong character and to have pleasing moral values and a healthy way of looking at the world. Muslims must therefore attach the greatest importance to education in all respects. Allah reveals the importance of knowledge in a holy verse:

Only those of His servants with knowledge have fear of Allah. Allah is Almighty, Ever-Forgiving. (Qur'an, 35:28)


Religious instruction imparted from an early age will enable that individual to have a strong character and to have pleasing moral values and a healthy way of looking at the world.

Solution To Economic Crisis From The Qur'an

Following two terrible world wars, the "post-war rapid growth model" finally failed at the end of the 1960s. In other words, programs aimed at increasing productivity still further within the framework of that model collapsed.

After The Oil Crisis

The troubles that began in those years and erupted in the 1974 oil crisis did so when the growth rate in developed economies began to slow down and profit margins to fall. The situation was so bad that in OECD countries alone, which consist of developed nations such as Western Europe, the United States, Canada and Japan, unemployment reached tens of millions. In such an atmosphere, capital that was unable to find investment opportunities in the real sector began seeking profits all over the world and turned instead to developing countries. In this way, it was the finance sector, together with the possibilities and advantages bestowed by technology, that developed the most rapidly over the last 20 years.



Capital that turned its attention to developing nations during

that process obtained great profits from those regions. The international companies that set their eyes on those countries invested only a very small part of the profits they made in real production. However, money can only increase its value when used for production, and that would have made it possible for those countries to repay debts and develop their economies. However, a large part of the loans extended were used unproductively, and yet more re-entered the international finance system because of corruption. The way that developing countries' capital was kept away from those areas that most use could be made of it brought them face to face with great difficulties when it came to debt repayment.

The Dilemma of Accumulated Debt and Loans

Economies unable to repay accumulated debts have sought a solution in increased borrowing, and have been trapped in a vicious circle from which there is no escape. That was then followed by further unproductive borrowing and higher interest rates. Trying to borrow to repay loans led to a process of further borrowing caused by interest repayments. As the productivity of real investments fell during this process, some investors were forced into bankruptcy, and others to seriously reduce the scope of their activities.

Money that retreated from the market caused producers to have problems selling their products and to be unable to repay their bank loans. Banks and financial organizations that are unable to get their money back from industrialists try to pay their own debts to other international lenders (international capital) by using deposits belonging to the public. In such a situation the slightest rumour (if we bear in mind that rumours have a serious effect on economies that are not performing well) leads to cus-



tomers who want to withdraw their money being unable to do so. The bank will then announce that it has gone bankrupt and turn over the whole of its debt to the state.

Argentina and The Unbearable Weight of Interest

States suffering under such a burden again seek a solution in further borrowing, this time falling under a greater interest burden. Yet that is still no solution. The important point is that it is only possible to pay back loans by means of the use of capital in real production.

The fundamental cause of the crises in the 1980s and 1990s was the fact that such capital was not used in real production in sufficient quantities.

The latest example of a country caught in the interest trap is Argentina, whose economy collapsed under foreign debt of 130 billion dollars. Business closures, the hungry unemployed and desperate people unable to make their voices heard all give rise to social unrest. In fact, the social problems that have already started and are likely to continue are being followed with great unease.

First of all, loans must not be eaten away unproductively or unjustly, but must all be benefited from in the field of production. Industrialists must keep prices low and raise quality thanks to

these investments. In that way imports from other countries must be reduced, and the country's exports raised.

The Solution To Economic Chaos Lies In Qur'anic Morality

In the same way that a country which sees increased cash inflow into its economy can easily repay its debts, it can also easily become a trustworthy investment destination due to the confidence that it inspires. It will then attract capital, by investing in profitable enterprises and making gains. In this way, that country's companies will gain value, its currency will become stable, unemployment levels will fall, and most important of all, the public will feel confident again and look to the future with hope.

The deep chaos caused by the interest economy has revealed itself in many countries so far, and has caused the heavy price to be paid by the public in those nations. These problems, caused by individual interests and lack of ethics, refuse to disappear from many countries, and clearly demonstrate that the solution lies in the morality of the Qur'an. In the same way that Allah has condemned as a sin the unjust consumption of others' property and the waste of existing resources, so He has also forbidden people to ignore others and plunge them into difficulties for the sake of their own gain. The solution to the problems plaguing the economy lies in all of mankind abiding by the morality of the Qur'an, which recommends a human model that is productive, just and enterprising.

In the same way that an atmosphere of peace, security and justice can only come about when people live by the morality of the Qur'an, it is possible to resolve the problems in the economy and increase every individual's standard of living by implementing that morality in every sphere of life.

The Eminence Islam Attaches To Women

The mentality that despises women, excludes them from society and regards them as second class citizens is a wicked pagan attitude which has no place in Islam. The Qur'an summarizes the civilized social relationship between the two genders.

The position of women in Islam has recently been an issue of debate. Some misconceptions arise, either from traditional practices which are thought to be "Islamic," but are not, or else from prejudices. However, the real issue is how women are regarded in the Islamic faith, and when we look at this, we see that Islam gives women great social value, freedom and comfort.

Women In The Qur'an

God's commandments about the status of women and the relations between men and women, which have been revealed to us through the Qur'an, consist of full justice. In this regard, Islam suggests equality of rights, responsibilities and duties between the two genders. Islam is based on sympathy, tolerance and respect for human beings, and does not discriminate against women in this matter.

The examples of good morals communicated to us in the Qur'an are universally compatible with human nature, and are valid for all stages of history.

Respect for women and women's rights fall within this. In the Qur'an God insists that the tasks and responsibilities of women are the same as those of men. Furthermore, while performing these tasks and responsibilities men and women must help and support each other:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and establish prayer and pay alms, and obey God and His Messenger. They are the people on whom God will have mercy. God is Almighty, All Wise. (Qur'an, 9:71)

God emphasizes that believers will be rewarded in the same manner according to their deeds, regardless of their gender.

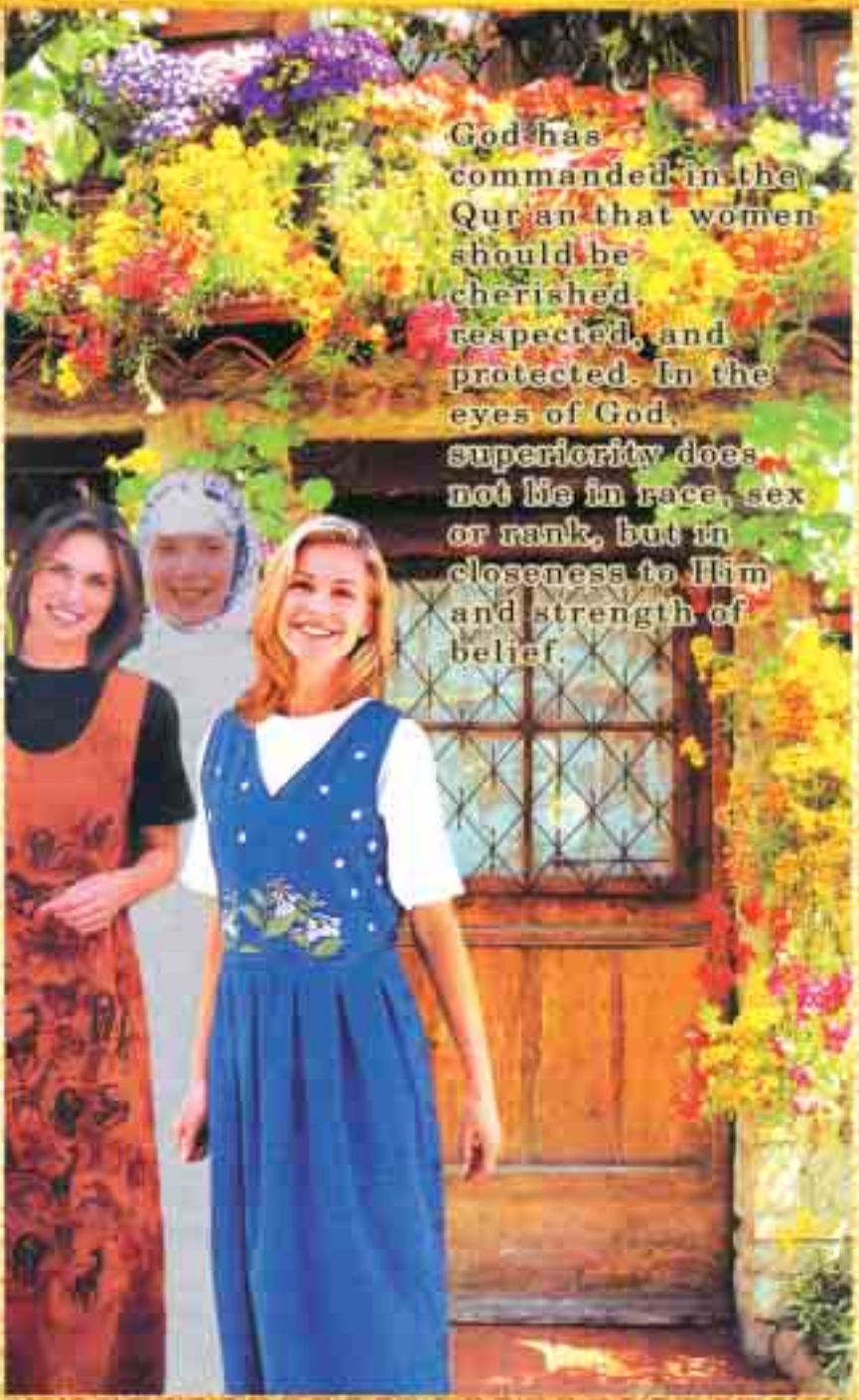
Their Lord responds to them: "I will not let the deeds of any doer among you go to waste, male or female—you are both the same in that respect..." (Qur'an, 3:195)

Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Qur'an, 16:97)

In another verse, Muslim men and women are considered together, and it is stressed that both have the same responsibility and status in God's sight:

Men and women who are Muslims, men and women who are believers, men and women who are obedient, men and women who are truthful, men and women who are steadfast, men and women who are humble, men and women who give alms, men and women who fast, men and women who guard their private parts, men and women who remember God much: God has prepared forgiveness for them and an immense reward. (Qur'an, 33:35)

In the Qur'an there are many more verses stating that men and women are exactly equal in terms of their tasks and responsibilities and their rewards or punishments in return. There are a few


God has commanded in the Qur'an that women should be cherished, respected, and protected. In the eyes of God, superiority does not lie in race, sex or rank, but in closeness to Him and strength of belief.

differences in social issues, but these are for the comfort and protection of women. The commands of the Qur'an regard the congenital differences between the two genders resulting from their creation, and suggest a system maintaining equal justice for men and women in this light.

Islam does not see women as objects. Therefore, it is not seen appropriate that a woman of good morals should marry a man of bad morals. In the same way, it is not permitted for a woman of bad morals to marry a man of good morals:

> **Corrupt women are for corrupt men and corrupt men are for corrupt women; good women are for good men and good men are for good women. The latter are innocent of what they say. They will have forgiveness and generous provision. (Qur'an, 24:26)**

Also as regards marriage, the duties and responsibilities of couples towards each other require equality. God demands that both spouses be protective of and supervise each other. This duty is expressed in the Qur'an in the following words:

> **They are covers for you and you for them... (Qur'an, 2:187)**

Many rules and commandments exist in the Qur'an regarding the protection of women's rights on marriage. Marriage is based on the free will of both parties; the husband has to provide economic support for his wife (4:4); the husband has to look after his ex-wife after divorce (65:6).

The Islamic Emancipation of Women

As the verses make clear, Islam brings justice to male-female relations and puts an end to harmful practices resulting from customs and traditions of pre-Islamic societies. One example is the situation of women in pre-Islamic Arab society. The pagan Arabs

regarded women as inferior, and having a daughter was something to be ashamed of. Fathers of daughters sometimes preferred to bury them alive rather than announce their birth. By means of the Qur'an, God prohibited this evil tradition and warned that on the Judgment Day such people will definitely have to account for their actions.

In fact, Islam brought with it a great emancipation for women, who were severely persecuted in the pagan era. Prof. Bernard Lewis, known as one of the greatest Western experts on the history of Islam and the Middle East, makes the following comment:

> In general, the advent of Islam brought an enormous improvement in the position of women in ancient Arabia, endowing them with property and some other rights, and giving them a measure of protection against ill treatment by their husbands or owners. The killing of female infants, sanctioned by custom in Pagan Arabia, was outlawed by Islam. But the position of women remained poor, and worsened when, in this as in so many other respects, the original message of Islam lost its impetus and was modified under the influence of pre-existing attitudes and customs.[1]

Karen Armstrong, another Western expert on Islam, makes the following comment:

> We must remember what life had been like for women in the pre-Islamic period when female infanticide was the norm and when women had no rights at all. Like slaves, women were treated as an inferior species, who had no legal existence. In such a primitive world, what Muhammad achieved for women was extraordinary. The very idea that a woman could be witness or could inherit anything at all in her own right was astonishing.[2]

In fact, during the many centuries that followed Prophet Muhammad, women of the Islamic societies had a much higher

social position than the women of Christendom. Karen Armstrong emphasizes that, during the Middle Ages;

> ... the Muslims were horrified to see the way Western Christians treated their women in the Crusader states, and Christian scholars denounced Islam for giving too much power to menials like slaves and women.[3]

Anna King, a modern Muslim woman and a convert— or, better to say, a revert—to Islam, explains the Islamic emancipation of women as follows:

> Islam first gave women their rights in a time when women were nothing but the property of men. Islam
> gave women the right to buy and sell on their own, own businesses and express her views politically. These were all basic rights which the American woman was not granted until relatively recently!
> It also encouraged women to study and learn Islamic knowledge, breaking a ban which several religions had stipulated, which forbid women to acquire any religious knowledge or touch religious texts...
> It also abolished the practice of marrying a woman without her consent.
> Thus, one would have to be very stubborn indeed to refuse such obvious facts and proofs that Islam was women's first liberator.

The tendencies to see women as "an inferior species" who has no right for education and that must be totally secluded from the society arose much later in the Islamic world, as a result of deviations from the right Qur'anic path.

Conclusion

Thus we can say that the mentality that despises women, ex-

cludes them from society and regards them as second class citizens is a wicked pagan attitude which has no place in Islam.

In fact, devout women are depicted as good examples for mankind in the Qur'an. One is Mary, the mother of Jesus Christ. Another is the wife of the Egyptian Pharaoh who, despite her husband's wickedness, is also described as an ideal Muslim. (see, 66:11-12) The Qur'an also describes very gentle conversations between the Prophet Solomon and the Queen of Sheba (27:42-44), and between Moses and two young ladies (28:23-26), which symbolize the civilized social relationship between the two genders.

Therefore, it is impossible for a Muslim to have a bigoted approach to women. In a society where true Islamic morals are practiced, immense respect and sympathy will be shown to women, and it will be ensured that they can live in freedom and comfort.

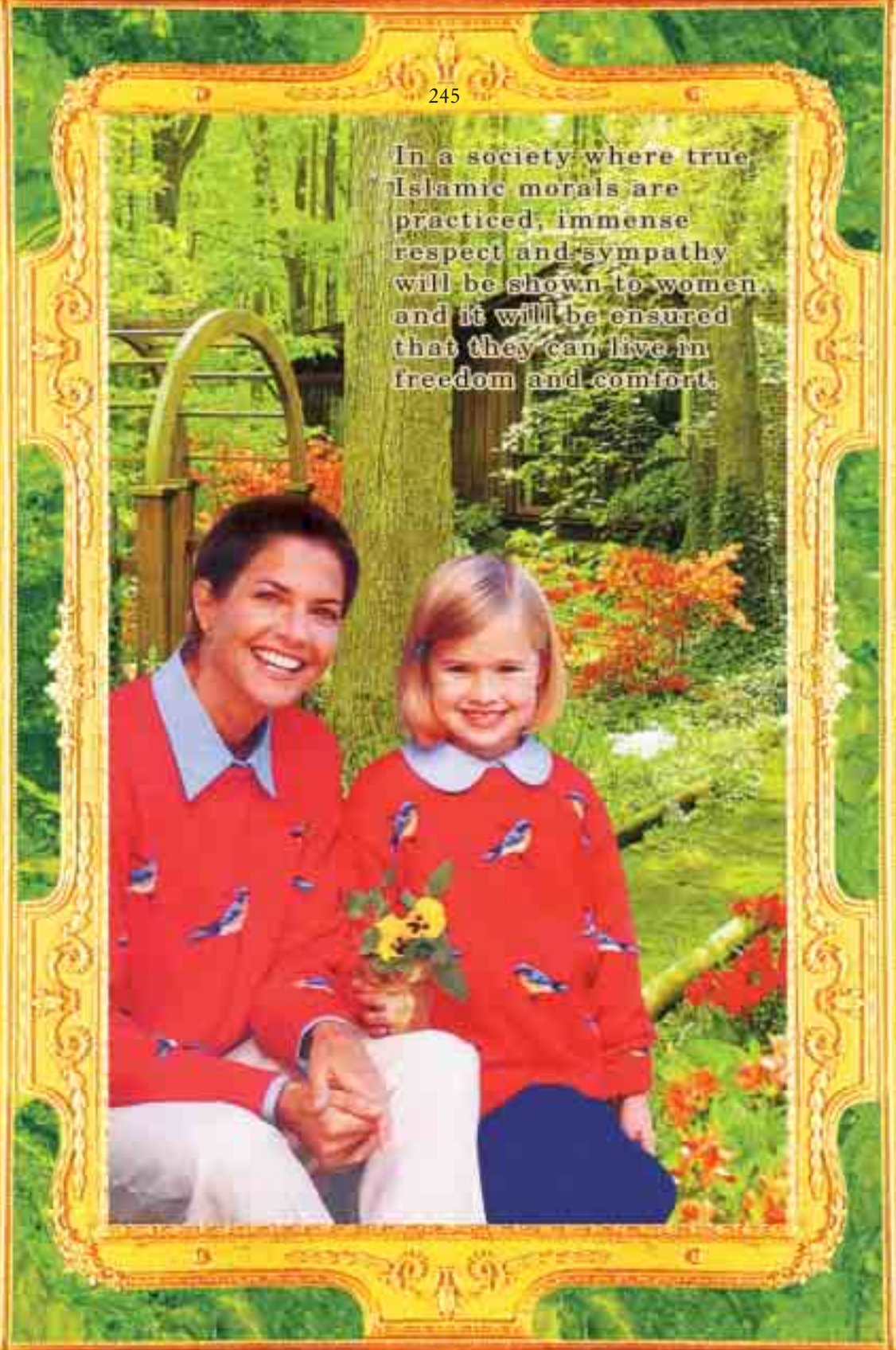
The fundamental rule in Qur'anic exegesis is ensuring that the derived meaning is in conformity with the integrity of the Qur'an. When this is considered, it is seen that all the rules mentioned to us by God regarding women form a social structure allowing them to live in the most comfortable and happiest way. In a society where all the moral values mentioned by Islam are practiced comprehensively, the social position of women becomes even more exalted than in societies that we today regard as modern.

Notes:

1 Bernard Lewis, *The Middle East*, Weidenfeld & Nicolson, London, 1995, p. 210

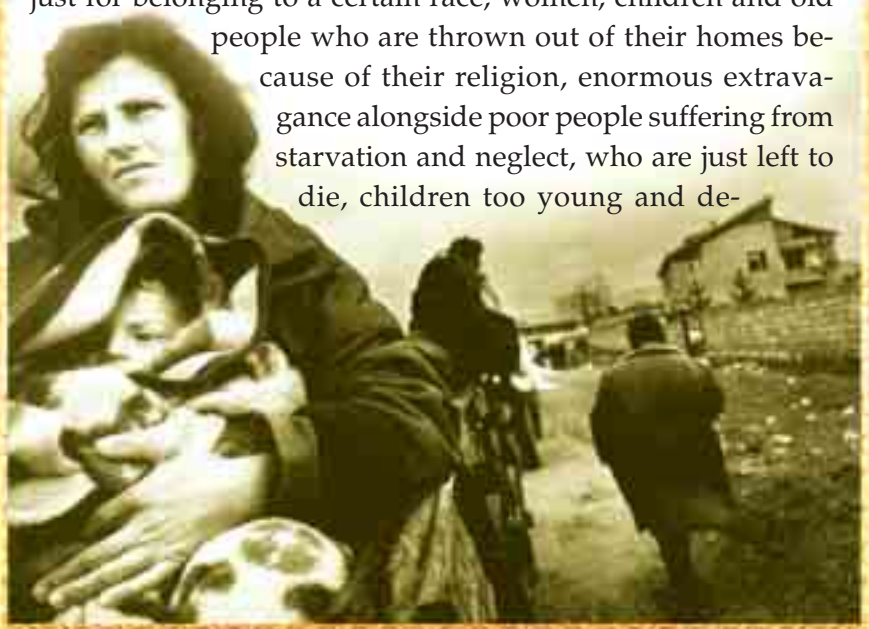
2 Karen Armstrong, *Muhammad A Biography of The Prophet*, Harper Collins Publisher, USA, 1992, p.191

3 *Ibid*,. p.199


In a society where true Islamic morals are practiced, immense respect and sympathy will be shown to women, and it will be ensured that they can live in freedom and comfort.

Solution: The Morals Of The Qur'an

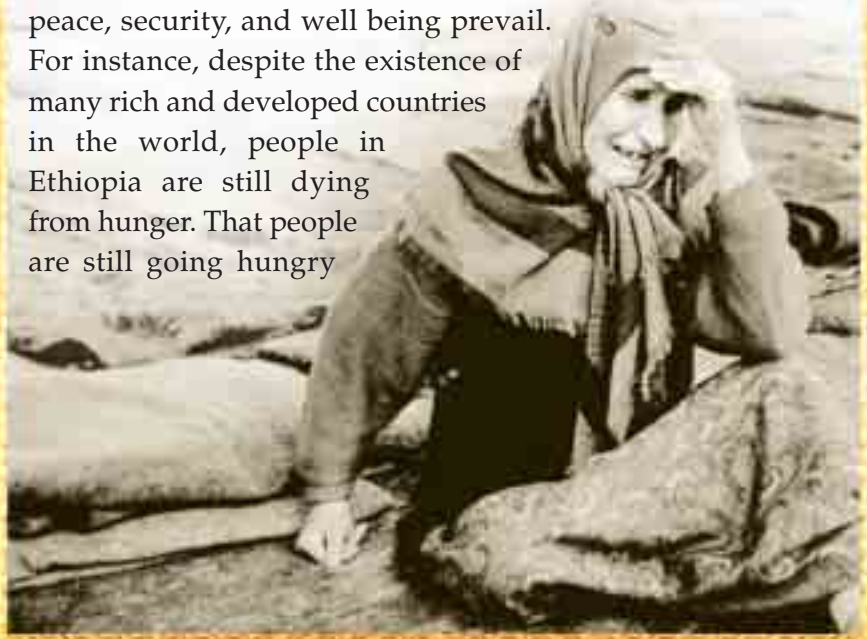
People who are persecuted and tortured to death, innocent babies, people who cannot even afford a loaf of bread, who sleep, in cold weather, in tents and even on the streets, who cannot afford medical treatment, or who, despite being old and weak, have to wait for hours, or even days, for hospital care, people who are killed just for belonging to a certain race, women, children and old people who are thrown out of their homes because of their religion, enormous extravagance alongside poor people suffering from starvation and neglect, who are just left to die, children too young and de-



fenseless to be able to look after themselves, children who leave school to work or beg for money to help their families survive, people who live with the constant fear of being slaughtered by their enemies…

Everybody is aware of the existence of such people as these. Almost every day we come across pictures of these helpless, miserable, homeless and needy people in the papers or on TV. Many people see their plight and pity them. However, they then either turn off the channel they have been watching, or turn over the pages of the newspaper they have been reading and forget they exist once more. Most people never think that they have to make an effort to save these people from the terrible conditions they live in. They ask "is it up to me to save these people when there are so many rich and powerful people in the world", and leave the responsibility to others.

However, prosperity and power alone are not enough to save these people, and to make this world a place where justice, peace, security, and well being prevail. For instance, despite the existence of many rich and developed countries in the world, people in Ethiopia are still dying from hunger. That people are still going hungry



despite the present advanced state of technology and the many resources in the world is a clear indication that wealth and power by themselves are not enough.

In order for wealth and power to be used for the well being of these poor and needy people, first of all, people have to be conscientious. The sole way of being conscientious is belief. Only people who believe consistently act conscientiously.

Finally, there is only one solution to injustice, chaos, terror, massacres, hunger, poverty, and oppression: the Morals of the Qur'an.



Solution: The Morals Of The Qur'an

When we look at the problems in the world in general, we see that they are all caused by feelings such as hatred, malice, antagonism, self-interest, selfishness, indifference, and cruelty. The way to finding a solution to these and eliminating them entirely lies in love, compassion, mercy, pity, the zeal to serve without expecting anything in return, sensitivity, sacrifice, brotherhood, tolerance, reason and wisdom. These traits are only found in those who fully live by the morals in the Qur'an. In one of His verses, Allah refers to the Qur'an's aspect of leading people out of darkness to light:

> **… A light has come to you from Allah and a Clear Book. By it, Allah guides those who follow what pleases Him to the ways of peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path. (Surat al-Ma'ida: 15-16)**

In another verse, Allah states that everything which conflicts with the Qur'an will end in corruption and confusion:

> **If the truth were to follow their whims and desires, the heavens and the earth and everyone in them would have been brought to ruin. No indeed! We have given them their Reminder, but they have turned away from it. (Surat al-Muminun: 71)**

At the very moment you are reading this, millions of poor people are either suffering, or trying to avoid dying from hunger or cold. Or else they are being torn away from their homes, families and children, and forced to leave their homelands. For this reason, conscientious people must think about all this and act as if these troubles, adversities, and hardships had befallen themselves or their loved ones. Or they must look for ways to help those who ask for spiritual or material help. In one verse, Allah orders conscientious and faithful people with

common sense to assume this responsibility:

What reason could you have for not fighting in the way of Allah—for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!"? (Surat an-Nisa': 75)

When one considers the verse in the Qur'an, it becomes obvious how to do this. The most important thing for Muslims to do is to struggle in the intellectual domain so that the morals of the Qur'an prevail against lack of religion. The only salvation for the weak, helpless, homeless, and destitute is the widespread practice of the morals of the Qur'an by all the people of the world. For this reason telling people about the morals in the Qur'an and communicating the message is a very important and pressing way of worshipping for all Muslims. As is also stated in the Qur'an, **"Our duty is only to proclaim the clear Message."** (Surah Ya Sin: 17)

Those who do not use their consciences, who behave indifferently and uninterestedly towards orphans, the poor, and the unhappy, who spend the possessions given to them on vain things in the life of this world, who coldly watch women, children and old people under oppression, who feel happy at the spread of all kinds of immorality and ugliness in the world, and who encourage this point of view, will certainly account for all that in the hereafter:

Have you seen him who denies the religion? He is the one who harshly rebuffs the orphan and does not urge the feeding of the poor. So woe to those who establish prayer, and are forgetful of their prayer, those who show off and deny help to others. (Surat al-Ma'un: 1-7)

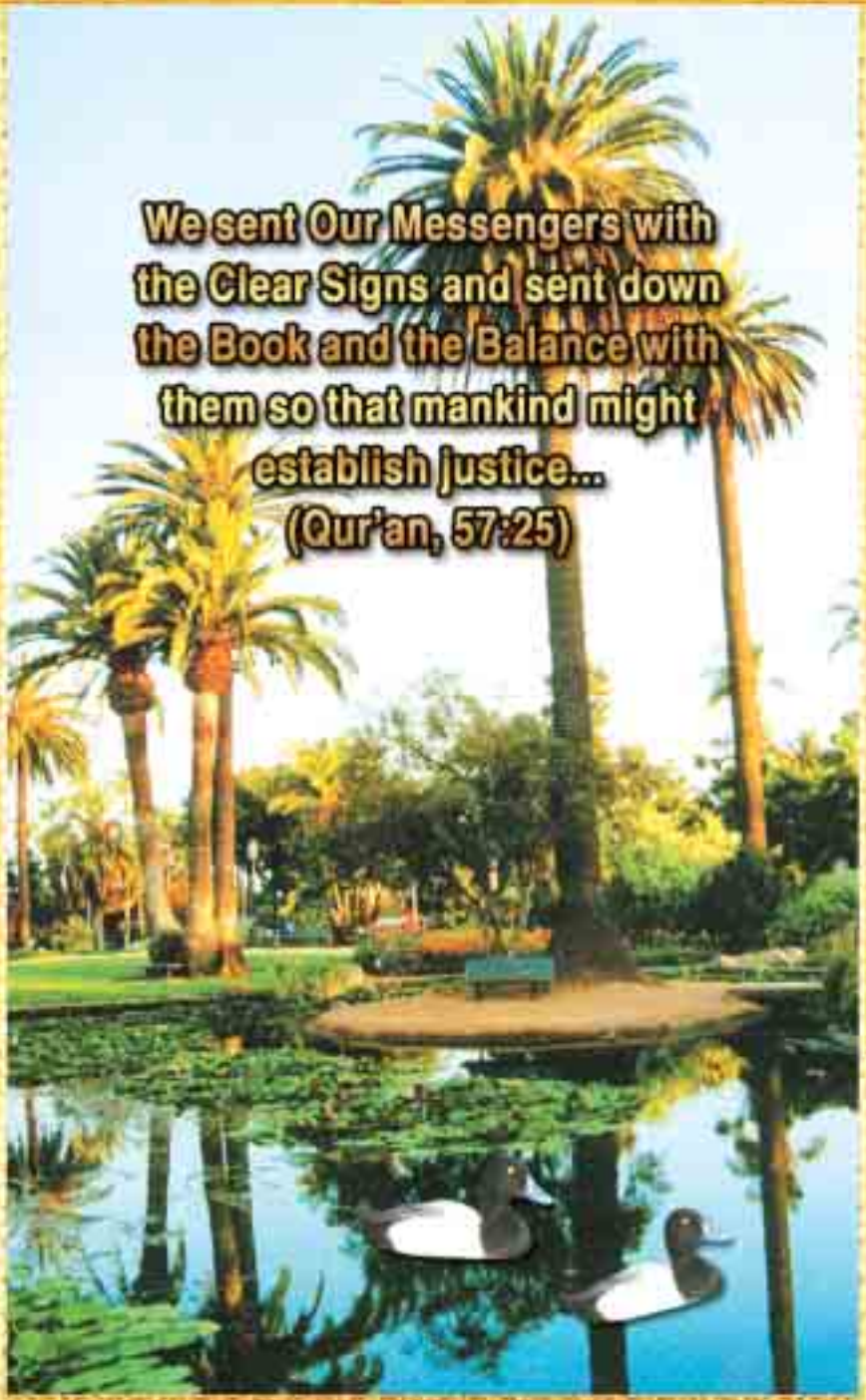
Living By The Qur'an Brings About Real Justice

Justice is one of the essentials maintaining social order. Every country employs its individual judicial system. However, owing to the persistent difficulties experienced in the contemporary judicial systems, the quest for an ideal model has never ended.

There is one essence of the ideal judicial system aspired to across the world: the establishment of a judicial mechanism in which each and every person is fully repaid for his acts without being subject to any form of prejudicial discrimination. Despite new methods, different approaches, and projects and solutions devised to attain this ideal model, however, exercising justice remains a steep road yet to be taken.

The moral deterioration of society accounts for these unfavourable situations. Deterioration, a simple consequence of non-adherence to the values commanded by Allah, brings harm to societies in all domains of life.

Again, this deterioration accounts for swindling, bribery, cheating, injustice and many social evils. Daily life abounds with examples of this sort. A frequently encountered situation in business life, for instance, is businessmen who cheat on their partners and deceive them by embezzling their money, houses or cars. Meanwhile, a longstanding friendship and the material and spiritual losses the other party suffers do not mean anything to the swindler. Primarily concerned about his self-inter-


We sent Our Messengers with
the Clear Signs and sent down
the Book and the Balance with
them so that mankind might
establish justice...
(Qur'an, 57:25)

ests, values such as friendship, family ties, spirituality, social cohesion and good morals have no meaning whatsoever to the swindler.

All relations this person establishes with anyone else will be under the influence of such a rationale since he fails to reflect that Allah is aware of all that he does, and that he will account for every act he commits. Never remembering that swindling is an unfair gain and unjust behaviour contributes to this crooked rationale.

The following example will contribute to a better understanding: a person who believes that swindling is a horrible crime, will strictly avoid it throughout his life. Once, however, someone thinks he can derive personal benefit, the same person may bear false witness against another or slander him for something of which he is completely innocent. Meanwhile, he may find refuge in some excuse: that conditions compelled him or his responsibilities to his family laid the ground for such a crime… No matter what these excuses are, the fact remains that slander is wicked under all circumstances.

This aforementioned pattern appears particularly at times when people feel their interests are at stake. This rationale also holds true for thieves, swindlers and oppressors. In a society riddled with people with vested interests, the existence of injustice, interest conflicts and chaos is unavoidable.

Nevertheless, no matter what compelling forces there are, a person living by the Qur'an would never stoop to these wicked deeds and never display attitudes inconsistent with its values. Someone having strong fear of Allah never forgets the fact that one day he will meet each and every deed in which he engages and each and every word he utters. Injustice, which is an outcome of moral deterioration such as only pursuing one's own interests, hoarding possessions, ignoring the needy and those in

trouble, has a unique solution: the dissemination of the values of the Qur'an among people. That is because in the Qur'an, Allah commands His slaves who believe and live by these superior values to be just:

You who have iman! Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do. (Surat an-Nisa': 135)

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. (Surat an-Nahl: 90)

In a society where people have an understanding of justice as described in the aforementioned verse, injustice does not prevail. That is because in an environment where the values of the Quran and the Sunnah are observed, the strict exercise of justice is essential. In the practice of this justice, one's kinship, wealth, status or other factors allow for no exceptions. Nevertheless, current implementations of systems of justice around the globe are rather varied. In some cases, in consideration of someone's wealth, status and social environment, his crimes are simply ignored or his punishment is alleviated. This is unlikely to happen in a society where real justice prevails. Factors such as kinship, wealth or status never become reasons to deviate from justice.

Peace: The Natural Consequence of Securing Real Justice

Once all these facts are considered, we arrive at the conclusion that only living by the Qur'an will ensure a completely fair

social structure. That is because only the morality of the Qur'an brings moral conduct and wisdom. Selfish, egotistical, heedless people will change into merciful, just people who think for the good of others and thus provide solutions. This simply means the end of many problems.

In societies enjoying real justice, people do not stoop to moral weaknesses such as pursuing vested interests, fraud or violating other's rights. The basic Qur'anic teachings command matters such as co-operation and mercy, which are the essence of a just society. In such a society, everyone safeguards each other's interests and thus the rights and interests of all are secured. This is what brings overall peace and security to society. In this sense, the responsibility of all believers is to communicate the values praised by Allah and the just religion to the whole world. This is one of the most important attributes of the believers:

Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success. (Surah Ali 'Imran: 104)

Those who make tawba(repent), those who worship, those who praise, those who fast, those who bow, those who prostrate, those who command the right, those who forbid the wrong, those who preserve the limits of Allah: give good news to the believers. (Surat at-Tawba: 112)

Allah mentions the existence of people who live by these values and accordingly summon people to them. Only those making people avoid wicked deeds will attain salvation:

Then when they forgot what they had been reminded of, We rescued those who had forbidden the evil and seized those who did wrong with a harsh punishment because they were deviators. (Surat al-A'raf: 165)

They said, "Glory be to You!
We have no knowledge except
what You have taught us.
You are the All-Knowing,
the All-Wise."
(Qur'an, 2:32)